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LILJE AND "LUTHER"

Bishop and actor meet at German premiere of film

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A Key for David

"COULD YOU GO SOMEWHERE this afternoon, so you won't be here when I come home from school?" asked six-year-old David at lunch.

Startled, I replied, "But why? Have you forgotten that this is the day Lois is coming home from school to play with you?"

"I want to show her how I can unlock the front door all by myself," David explained earnestly.

REALIZING HOW MUCH this would mean to him, I agreed. "I could go to the store and get a loaf of bread just about the time you two would be getting home. Then you can unlock the door just like a real grown-up!"

An enthusiastic hug told me better than words how much David appreciated co-operation.

AFTER DAVID had returned to school for the afternoon session, I mused over the incident. I had not realized how much pride and confidence a child could feel in learning such a simple thing as opening a locked door. Surely there were other doors even more important for his security and self-assurance—the doors of knowledge, of self-reliance and of prayer!

—ISOBEL LETTS

The LUTHERAN News Magazine of the United Lutheran Church in America

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THIS WEEK in The LUTHERAN

SACRAMENTS ARE BASIC - - - - - - By Amos John Traver 13
There must be no light treatment of high privilege

PAINTER OF THE SPIRITUAL - - - By Frank MacDonald Reed 15
Andre Girard's impressionism goes to church

IN THE HEART OF THE JUNGLE - - - By Herbert Stoneley 20
War against superstition still goes on in Africa

YOUR HOME LIFE IS SHOWING - By Freddie Milam Saunders 23
Secrets of family background will show up in the schoolroom

FOOLS LEARN THE HARD WAY - By Virginia Veeder Westervelt 26
Bob was a self-centered husband until an emergency struck

NEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes: . . . And So Forth - - By Stewart W. Herman 10

Washington: McCarthy vs. McCarthy - - By Robert E. Van Deusen 11

Canadian Affairs: Drinking Survey - - - - By Norman Berner 12

Overseas: Sweden, India - - - - - - - - - - - - 34

News in the Churches:

Iowa - - - - - A. J. Beil 37
Kansas - - - - T. B. Peery 38
Maryland - - - L. M. Keller 40
Nebraska - - - Paul Wiegman 41
N. Dakota-Montana - I. B. Kindem 43
Ohio - - - E. R. Walborn 44
Pa.: Altoona - - R. G. Sander 46
Wisconsin - - - C. A. Puls 36

People - - - - - - - 35
Deceased - - - - - 49

FEATURES

Five Make a Family: Unguarded - - - By Margaret A. J. Irvin 28

Know the Bible - - - - - - - - - By Ralph D. Heim 30

Personal Problem Clinic - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - 32
In Conclusion - - - - 50

COVER PICTURE. When the German version of the noted film "Martin Luther" recently opened at Hannover, Bishop Hanns Lilje, president of the Lutheran World Federation, chatted with British actor Niall MacGinnis, who portrayed Luther. MacGinnis is bearded for a new role.

THE CHURCH IN THE NEWS

Preacher in politics

A Washington *Post* reporter had dredged up shocking facts about crime in the District of Columbia. For a week The *Post* published daily installments of its story about the city's Precinct 2, "the wickedest precinct."

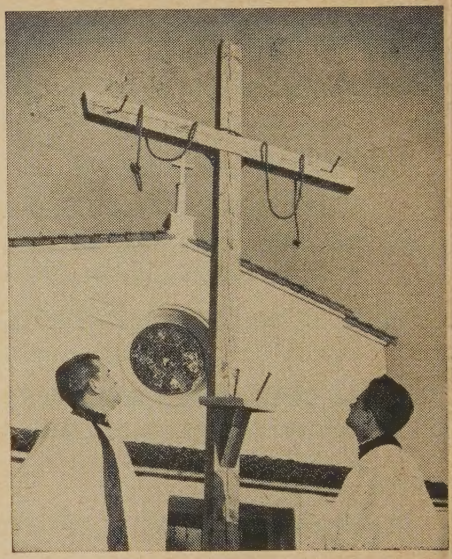
At Mount Vernon Place Methodist Church, in Precinct 2, Dr. Albert P. Shirkey pinned the crime situation squarely on Congress. Only Congress, he told his congregation, could "erase immorality and vice from the nation's capital." (Washington is ruled by the federal government.) Congress should clean up the wicked precinct or give Washington home rule so its citizens could do it themselves, urged Dr. Shirkey. "The time has come for a great crusade."

Congressman A. L. Miller of Nebraska was irked by Dr. Shirkey's crusade idea. Preachers who have criticized Congress, he told the House of Representatives, "took off their ecclesiastical robes and put on their political robes. It would suit me better if they would stay with the Bible and stay out of the political arena. If they get in the political arena," the congressman said, "they'll find they're in pretty fast and unfamiliar company."

Clergymen reply

The Miller rebuke sounded familiar to any Bible reader. As far back as 750 B.C., government officials were exasperated when Old Testament prophets such as Amos criticized public affairs of their day.

Congressman Miller's statement, said the Rev. Robert S. Trenbath of St. Alban's Episcopal Church, "is almost the same as saying that God is not concerned with all of life, and that the church—as his representative on earth—ought not to be concerned with all of life too . . . I would say clergymen are staying right with the Bible when they have anything to say about what's going on in the Second Precinct."



CROSS IN CALIFORNIA

Nails, rope were realistic details added to Lenten symbol on lawn of Lutheran Church of Our Saviour, South Gate, Calif.

A Lutheran clergyman, Dr. Frederick E. Reissig, said he hopes "the day will never come when clergymen will not discuss basic human needs and civic problems. If that infringes on politics, well then, let it."

Baptist pastor Edward H. Pruden swung into the debate. Mr. Miller's "antiquated conception of the area of religious concern," he said, "is almost as deplorable as the existence of the slums themselves. Anyone who is even casually acquainted with the message of the Bible knows that it lays upon the Christian's

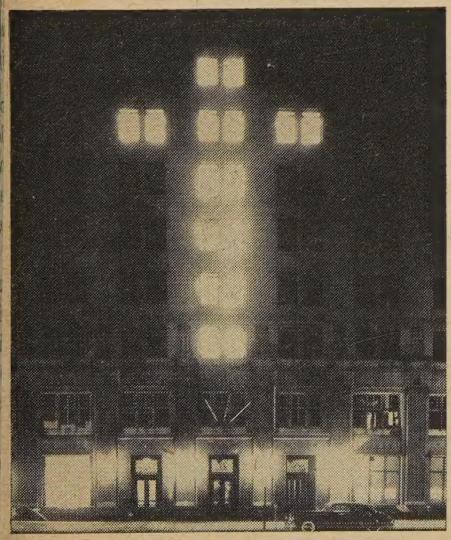
conscience inescapable moral and social obligations."

Second speech

Answers from Washington clergymen stimulated Congressman Miller to a second speech in the House of Representatives. His first speech, he said, seemed to be "a shoe which fit" several ministers, "who let out a loud and resounding squawk."

"When I go to church," said Mr. Miller, "I like to get food for my soul. Ministers of the Gospel should not use a spiritual altar as a sounding board to expound their political views. It is cheapening, if not downright sacrilegious."

Congressman John W. McCormack of Massachusetts thought the gentleman from Nebraska should be reproved. "When the day comes that priests, ministers, and rabbis must close their mouths against conditions that are affecting the souls and bodies of human beings," he told the House, "a bad state of affairs will arise."



CROSS IN WASHINGTON

Crosses of lights are planned for numerous District of Columbia government buildings during Holy Week

Tickets for Evanston

Up in the gallery of McGaw Hall in Evanston, Illinois, are 3,300 seats where visitors may get a bird's-eye view of events at the World Council of Churches assembly Aug. 15-31. Tickets at $1 per session went on sale April 1. They may be ordered from "World Council Tickets" at 1800 Sheridan Road, Evanston.

Eleven sessions of the assembly will be open to visitors who secure the tickets. Most of these are evening meetings (Aug. 16, 17, 18, 20, 22, 23, 24, 27). One morning session (Aug. 21) and two in the afternoon (Aug. 15, 29) are included. Noted churchmen of various nations are scheduled as speakers at the open sessions. Among them: Bishop Eivind Berggrav of Norway, Bishop Otto Dibelius of Germany, Dr. Reinhold Niebuhr and Dr. O. Frederick Nolde of the U.S.

Lutherans will be plentiful

The World Council assembly "will be the most notable ecumenical event on the North American continent" in the twentieth century, Dr. Franklin Clark Fry predicted in a statement to United Lutheran Church pastors in March.

Dr. Fry, as WCC central committee vice-chairman, will preside at the business session at which the Council's administrative machinery is to be overhauled. Among other Lutherans in prominent places on the assembly program are Archbishop Yngve Brilioth and Bishop Anders Nygren of Sweden, Prof. Edmund Schlink of Germany, Dr. Rajah Manikam of India.

Three United Lutherans—Dr. Paul C. Empie, Dr. T. A. Kantonen, Dr. Abdel Ross Wentz—are on the list of consultants invited to the assembly "because of their special competence in relation to the

themes or concerns which will be the focus of the assembly discussions." Among 18 American youth consultants invited is Mr. John C. Stacy, president of the Luther League of America.

Two United Lutherans are leaders on the public relations staff which will spread news of the assembly throughout the world. The Rev. Alton M. Motter is serving full-time for an eight months' term as press and broadcasting executive. Mr. Erik W. Modean of the National Lutheran Council will be in charge of reporting during the assembly.

The United Lutheran Church has named 12 official delegates to the assembly, and will name 14 early this month as accredited visitors.

Four million Catholics converted

Some facts and some guesses had been added together by The *Christian Herald* this month regarding the number of U.S. Roman Catholics who have become Protestant in the last 10 years. *Herald* calculations indicated that the number is 4,144,366. This is four times the number of converts from Protestantism which the Roman Catholic Church has reported.

The *Herald* sent questionnaires to 25,000 U.S. clergymen. In New York State 209 ministers reported 7,581 converts in the decade. Thirty-four Georgia ministers reported 278 conversions. The 4,144,366 total at which The *Herald* arrived could be as much as a million off in either direction, but the national figure, The *Herald* said, "could not be less than 3 million, and in all probability runs closer to five million."

Reasons for conversion

A majority of the change-overs from Roman Catholicism to Protestantism results from mixed marriages. The Roman Catholic Church is stern regarding the premarriage pledge it requires of a non-Catholic if marriage to a Catholic is to be solemnized by a priest. This frightens many couples into deciding on a Protestant wedding.

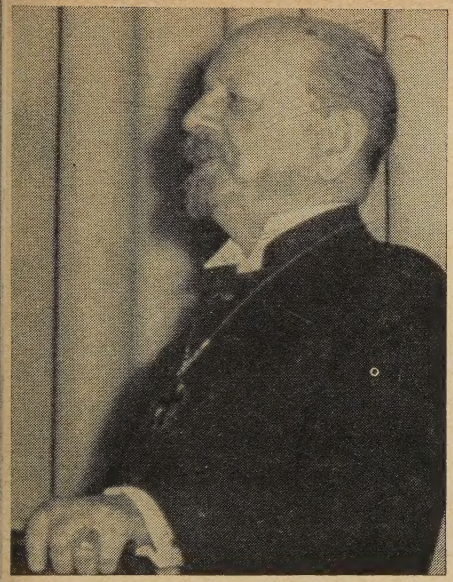
DR. FRANKLIN CLARK FRY
Will preside at the reconstruction

Other reasons given by Protestant converts for leaving the Roman Catholic Church, says The *Christian Herald* survey, are: intellectual difficulties with Roman Catholic dogma, need for greater freedom of personal belief, rebellion against Roman Catholic "iron discipline," preference for simple Protestant worship.

Fathers aren't important

The father used to be the head of the house, Roman Catholics were told at a Family Life Conference in New Orleans in late March. That situation vanished with the days of the oil lamps. Dr. John J. Kane of Notre Dame University said that the more successful a man is today in his work, the less time he has to spend with his family.

"It is not too much to say that the price of business or professional success may be a failure as a father," he said.



BISHOP OTTO DIBELIUS
Coming from Berlin to Evanston

Frequent absence of the father from the home or "psychological isolation of father from his wife and children" produces an unhealthy situation. "Need for psychological security for wife and children, which father fails to give, can never be made up by economic security," said Dr. Kane. "But father, mother, and children go on trying to do so."

Sometimes fathers are frozen out of the family circle against their own wishes, said Dr. Kane. Sometimes the father "is treated like a thermostat. He is supposed to be quiet, efficient, and self-effacing, and to operate only in family crises. Fathers must be convinced that they are wanted and needed . . . They need love and security too."

Churches and taxes

There may be substantial benefits for churches in the new tax law which the U.S. Congress was finishing up this month. Taxpayers can deduct up to 30 per cent of their income as contributions to churches, according to the proposed law. The limit is now 20. Only contributions to churches, educational institutions, or hospitals can be included in the additional 10 per cent deduction.

Clergymen who rent or own homes, instead of living in church-owned parsonages, would be aided by the tax legislation. Rental value of church-owned parsonages does not need to be included as taxable income under present law. The proposed law would exempt house allowances made to clergy who provide their own homes. This applies to clergymen employed by colleges, hospitals, church publications, or as church administrators, as well as parish pastors.

A tax loophole now favorable to some church institutions would be plugged up in the proposed law, by taxing income on real estate the institutions lease to non-church tenants. The tax would not be applicable until the sixth year in which a tenant occupies a leased property.

Were clergymen Reds?

A clear-cut case that ought to go before a federal jury for a test of who is lying developed in late March before the House Un-American Activities Subcommittee. Earl C. Reno (alias Dixon) alleged that a Congregational minister, the Rev. John A. Hutchinson, volunteered to co-operate with the Communist Party in Baltimore in 1935. Mr. Reno's testimony was supported by Leonard Patterson, former head of the Young Communist League in Baltimore.

The ex-Communists said Mr. Hutchinson and another clergyman, the Rev. Joseph S. Nowak, asked them if they should join the Communist Party and were advised against it. Mr. Reno thought the training of the clergymen in Christian ethics would unfit them as party members. He admitted he never knew of either man attending any Communist gathering.

Mr. Hutchinson denied "that I ever sought membership in the Communist Party, ever was a member of the party, or ever expect to be a member." He said Mr. Reno's charges were "fantastic, ridiculous, and untrue," and that the ex-Communists sounded to him "like pathological liars." He claimed he had never met Mr. Reno (or Dixon), had not visited Communist headquarters in Baltimore, and "did not even know where it was located."

Revolt against loyalty oath

A half-dozen congregations in the San Francisco area had refused to swear to the state of California that they have no intention of trying to overthrow the government. Another half-dozen signed the loyalty oath under protest. They said they will carry their case to court to determine whether the oath-signing can be required as a basis for tax-exemption.

In Los Angeles the Southern California Council of Churches said loyalty oaths may be "the first unsuspected step toward control over the life and teaching of the churches." Two questions must be asked, said the Council:

1. "Does the state now think that the churches are becoming suspect?

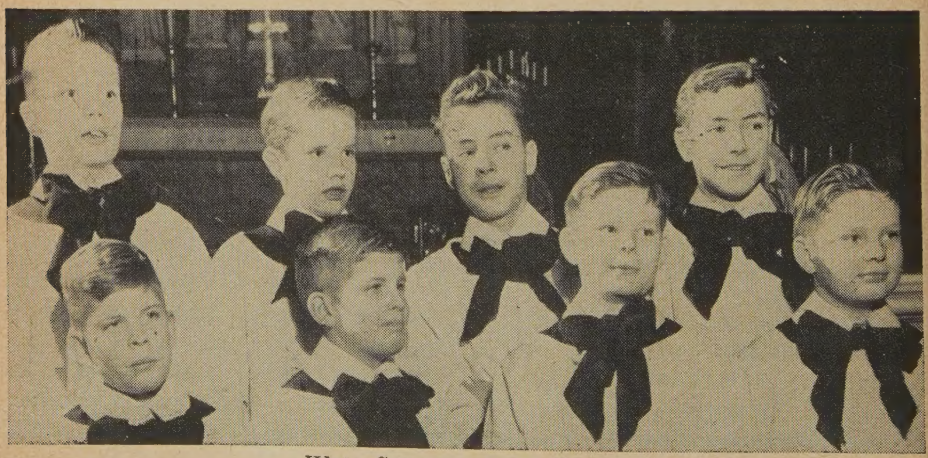
"If so, we must record our rejection of the implications involved. We believe the churches and clergy not only completely loyal, but constituting a foundation unit of American society out of whose influence and life the very concepts of American political order have developed.

2. "Is the involvement of the churches purely incidental—there being no intention originally to put them under these implications in shaping the legislation?

"If so, we believe the Legislature should review the situation and initiate such revisions as would be required to eliminate this requirement for churches and religious organizations."

Laymen are preachers

A half-dozen laymen were on the noonday Lenten service schedule at Christ Episcopal Church, Philadelphia, this year. One was Robert Montgomery, radio-TV producer, and another was newspaper columnist Marquis Childs. From the U.S. State Department came Walter S. Robertson, assistant secretary for Far Eastern



WELL SUPPLIED WITH TWINS

Four sets of twins sing in boys' choir at St. John's Episcopal Church, Youngstown, Ohio

WALTER S. ROBERTSON
In Christ Church pulpit

affairs, who said Orientals are likely to become Communists because of "their incredible destitution, disease, and discontent."

"We are challenged," said Mr. Robertson, "to give all the material, financial and military aid possible to this threatened area. This is not a matter just for a corps of diplomats. It is for the united forces of our own and all free governments, and of people collectively and individually.

"In short, it is a question of how to save Christian civilization. We must look for the answer on our knees. It may be in Jesus' parable, 'Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me.' "

Quebec again bans "Luther"

Censors in the province of Quebec meant what they said the first time. An appeal to reconsider their ban on showing *Martin Luther* in Quebec theaters was rejected in late March.

Decision of the Board of Censors "remains the same" after a second look at the picture, said Chairman Alexis Gagnon. The film had been resubmitted without alteration. There had been talk about the possibility of getting *Luther* past the censors by cutting out the scene showing Pope Alexander bargaining regarding sale of indulgences in Germany. Mr. Henry Endress, Lutheran Church Productions executive secretary, replied that "we can't censor history."

Catholicism will be protected

The government of Colombia intends to protect the Roman Catholic religion against Protestant missionaries, asserted President Rojas Pinilla in late March. The South American country believes in freedom of conscience, he said. But there is a difference between a man believing as he pleases and allowing somone to try to persuade him to change his beliefs.

It is fair, said President Pinilla, "that the whole nation shall not be opposed in its convictions, and that no attempts be made to destroy the religion it professes."

A Colombian ruling announced on Jan. 28 prohibits non-Catholics from propagandizing their beliefs outside their places of worship. In two-thirds of the country, Protestant schools will not be permitted. In a community in Caldas province, Armenia, a Protestant school staffed by Americans and British teachers was closed in March. Non-Catholics are barred from holding religious services in their homes.

Violent attacks on Protestant places of worship have declined in number, said Dr. W. Stanley Rycroft of the National Council of Churches in the USA. But on Jan. 31 a Protestant chapel at Istmina was shot up during an evening service by two policemen led by a parish priest.

World News Notes

A WORLD ISLAMIC CONFERENCE was held in Jerusalem last December, attended by delegates from Asia, the Middle East, Europe and America. Main subject seems to have been Palestine. A special resolution began by saying, "The Palestine question is the personal concern of every Moslem." To defend the Holy Land is "a religious duty."

The present situation created by the Israelis, the statement says, constitutes "an aggression against the rights of all Moslems in all parts of the world." The conclusion of peace or establishment of any relations with Israel must be considered as "an act of betrayal deserving full punishment." Every effort should be made to help refugees regain their rightful homes . . .

Meanwhile, however, the conditions of the refugees should be improved. A special Palestine Islamic Fund should be set up to finance economic projects, especially in Jordan and Jerusalem. All Islamic countries are requested to help preserve the Dome of the Rock—the ancient threshing floor on which Solomon's Temple was built and which is now one of the three great shrines of Islam.

Social Democrats turn nationalist

BELGIUM WAS THE SITE of a significant congress of Europe's Social Democrats recently. The Social Democrats are today "mild" Marxists. For years they have exercised a powerful left-wing influence on national and international politics. Almost everywhere in western Europe, they began by violently repudiating Fascism and then had to repudiate communism too.

The most significant feature of the Belgian conference was practically unanimous approval of the European Defense Community proposal. (Three of six nations have now ratified this plan: West Germany, Netherlands and Belgium.) But the West German Social Democrats strongly objected. As an "opposition" party at Bonn they have adopted the position that the rearmament of West Germany will permanently postpone the hope of reunification with East Germany. The French hesitation to approve the army merger plan gives West German opponents of the EDC treaty fuel to warm up the ancient anti-French sentiment. The quarrel with France about the future of the Saar is another problem.

Social Democracy—especially in Germany—has become more and more nationalist, but in a political rather than economic sense. Even more interesting, its chief philosopher contends that their attitude toward Christianity has shifted from hostility to "patronizing indifference" and now to "respect."

Counting Communists

HOW MANY COMMUNISTS are there in Latin America? Upwards of 242,000, computes The New York *Times*. But the figures may not be accurate because in two different articles on the same day, the number of party members in Mexico was given variously as 5,000 or 30,000. Largest groups are in Brazil (60,000), Argentina and Chile (40,000 each). Guatemala, which has caused all the fuss, has only 500 to 1,000.

Seventeen out of 20 American states at the Caracas Conference approved the Dulles' anti-Communist resolution. Guatemala disapproved. Argentina and Mexico abstained. It remains to be seen what sort of "victory" this represents for the hemispheric solidarity.

—STEWART W. HERMAN

McCARTHY vs. McCARTHY

"I'LL BE JUDGE, I'll be jury, said cunning old Fury." It was only a mouse complaining plaintively to Alice in Wonderland about the dog's tactics in squelching all opposition. But Lewis Carroll managed to get across some devastating criticism of the British judicial system of his day.

The parable finds a modern echo in Senator McCarthy's reaction to the coming showdown in his squabble with the Army. He wants to be not only judge and jury, but prosecuting attorney and accusing witness as well. He seems to miss the point that he and his chief counsel, Roy Cohn, are as much "on the carpet" as are Secretary of Defense Stevens and his counsel, John Adams.

Who is lying?

The fact that each side is challenging the other's veracity makes it important that the inquiry be completely impartial. The American public will be satisfied with nothing less. If McCarthy were to sit as a member of the committee doing the investigating, even though he stepped down as chairman and refrained from voting on the result, he would still have partial control over how the investigation should be conducted.

For once, the crusading senator should be placed in the same position which he forces so readily upon others. Along with Cohn, Stevens, and Adams, he should sit in the chair of the suspected witness and see how it feels. With all witnesses under oath, and public attention riveted on the proceedings, it ought to be possible to draw the line sharply between truth and falsehood.

A man of real stature would have sensed instinctively the unfairness of retaining membership on the committee during the investigation. But McCarthy said that it never occurred to him to withdraw from active participation in the inquiry. As this is written, it is being decided whether the other members of his committee will take the decision out of his hands. President Eisenhower in his March 24 press conference, emphasized that in America a man "does not sit in judgment on his own case."

In the quick speaking tour which McCarthy sandwiched between the climax of the controversy and the beginning of the investigation, the senator raised a smoke screen. He suggested that all witnesses submit to "lie detector" tests. One member of his committee protested that this would turn the inquiry into a "three-ring circus." The sense of honor among public officials ought to be enough to make such a device unnecessary. If not, the penalties for perjury should succeed in confining the witnesses to the truth.

ANOTHER MOOT POINT is the right to cross-examine witnesses. If that right is granted impartially, with each side permitted to question the other's witnesses, it might be a good thing. But it should be remembered that the committee has not been granting that right to those who are accused.

Senator McCarthy has been a leader in the movement to substitute spectacular public hearings for the quiet calm of the courtroom. He is facing now the result of that trend. After the dust settles, Congress ought to go back to its important job of making laws, and leave the task of enforcing and interpreting them to the executive and judicial branches of the government.

—ROBERT E. VAN DEUSEN

FIVE YEARS AGO the Alcoholism Research Foundation was established to conduct a program of study and to direct the treatment and rehabilitation of alcoholics. Recently it came up with some interesting figures on the drinking habits of Canadians—and others.

In the past, when officials wanted to know something about Canada's use of alcoholic beverages they simply cut down some of the facts and percentages gleaned from U.S. researches and applied them to Canada. But the Foundation's first large-scale attempt to sketch the Dominion's personal alcohol picture has revealed a number of differences.

Surprisingly, the survey shows that more Canadians than Americans over the age of 21 admit to using alcohol. Yet Canada has fewer alcoholics per capita. In the world line-up of alcoholism, Canada ranks sixth. The United States is first on the list, followed by France, Sweden, Switzerland, and Denmark.

It appears that 70 per cent of Canada's adult population will "take a drink," while 59 per cent in the U.S. admit this fact to pollsters. But in the former country there are only 1,804 in 100,000 suffering from alcoholism, as compared with 3,952 in the latter. Women in Canada are far more inclined to take a drink than their sisters south of the border; 64 per cent to 46 per cent.

DRINKING HABITS in religious groups show a marked difference in the two countries. In the U.S. 79 per cent of Catholics use alcohol; in Canada it is down to 71 per cent. On the other hand, 70 per cent of Canada's Protestant population indulges, as against only 59 per cent in the U.S. in this category.

Although the survey shows that there is little relationship between the number of drinkers in a population and the number of alcoholics, it proves that when the total consumption is high, alcoholism figures will be high also.

Shortly after the Foundation's report was released, the Ontario Government estimated that during the past year it had taken liquor profits of $42.7 million. This figured about $8 per capita. Quebec's rate was about the same, but Alberta collected an average of $14; British Columbia, $19.

A well-known Ontario newspaper figured out that in the course of a year the people of the province had "put away 11,631,784 gallons of beer . . . roughly equivalent to the amount of water that flows over Niagara Falls in rather more than a minute." It further deduced that the average intake of the drinking populace was "a half-pint twice a week."

An official of the Ontario Temperance Federation was quick to note what might have been a typographical error. Consumption was actually 80 million gallons —three-quarters of a gallon a week. The editor regretted that there was an error because of a reporter's misreading of a government report. Then he went on to say, "Three-quarters of a gallon a week work out to about a pint a day, hardly suggesting that Ontario is a drunken community. Britain's consumption is roughly equivalent."

AS A VERY DEFINITE MOVE to cut down on the use of beer, wine, and whisky, the United Church of Canada is making an appeal to its members to abstain from their use. It has set the Lenten season as a time to secure half a million signatures to a voluntary declaration of abstention.

—NORMAN BERNER

SACRAMENTS ARE BASIC

By AMOS JOHN TRAVER

Although the meaning of the word has often changed, we recognize them as the means that bring us God's grace

"WHY DO WE MAKE so much of sacraments in the Lutheran Church when the Bible says nothing about them?" people sometimes ask.

It's true that the word does not come from the Bible. It was first used by the Romans. Probably sacraments were at first moneys pledged by parties to a law suit, intended as evidence of their good faith. The word was also applied to the oath taken by a Roman soldier!

EARLY CHRISTIAN theologians, with their fondness for high-sounding words, applied the term to baptism as a kind of "soldier's oath" as he entered the army of the Lord. Augustine, who lived in the fourth century, defined a sacrament as "a visible form of invisible grace."

Before Luther's time, the word "sacrament" was never very clearly limited to our present use. Luther was not at first sure whether the word should be retained, for he declared that there was really only one sacrament, the Christ. He did suggest that the term "sacramental sign" ought to be used as more accurate. Later he accepted the word, and every child confirmed before our altars now understands its meaning.

The difference between sacraments and sacrifices is easily explained. A sacrament is an act of Christ, while a sacrifice is an act of man. When we lay our offering on the altar, when we worship God with prayer, praise and thanksgiving, when we devote our time, our talents, our service to the work of the Lord, we are sacrificing.

When God's forgiving grace is offered to us, when His Word is preached, when we are baptized or receive the Lord's Supper, these are sacramental. In our Lutheran churches most of our pastors dramatize the difference by their position before the altar. When they are leading the congregation in sacrifice, they take their place as members of the congregation and face the altar. When they are declaring the grace of God to us, when God speaks to us through them and when they baptize and give the Lord's Supper, they turn toward the congregation.

All this is a general use of the word "sacrament" and to distinguish it from its special use, it is always called sacramental. Strictly speaking there are only two sacraments, baptism and the Lord's Supper.

Dr. Traver is professor of practical theology at Hamma Divinity School, Springfield, Ohio.

LUTHER RESTRICTED the word sacrament by three marks, all of which must be present. (1) There must be a clear command of Christ directing that it be observed for all time. Even the church could not create a sacrament—only our Lord. (2) There must be a visible, material object, included in the command of Christ, which becomes a medium or means for conveying and applying the grace offered in the sacrament. (3) There is also a special gift of grace promised by Christ to those who receive the sacrament in faith.

Only two institutions commanded by Christ fulfill these three conditions—baptism and the Lord's Supper. Read the "Great Commission" in Matthew 28:18-20 and you find that baptism is clearly commanded. Water is most certainly visible and material. The grace that comes through the means of this sacrament is promised in Mark 16:16—"He that believeth and is baptized shall be saved." Peter, in his great sermon on Pentecost, identifies this "being saved" with the forgiveness of sins and the gift of the Holy Spirit.

The Lord's Supper was instituted by Christ on the first Holy Thursday. Paul makes very clear the fact that this institution was intended for continued use by all Christians. As for the visible and material in the sacrament, we have the bread and the wine. The glorious gift we receive by faith is the forgiveness of sins.

THE WORD OF GOD comes to us as the means of grace. Without it we would never know of God's forgiving love, revealed in Jesus Christ. We read the Word, we hear it preached, and we believe and live. It is this same Word of God that creates the sacraments. They bring the general invitations and promises of Christ directly to each of us and make them very personal. It is the Word that makes them means of grace. If we trust the Word, if we have faith in Christ, we receive that which they offer. If we receive them as mere forms, in indifference or unbelief, they become judgments upon us.

SOME YEARS AGO a member of my congregation came to me after the service of public confession and said, "I don't like that awful thing you say to us right after you have told us God has forgiven our sins. Can't you leave that out?"

The words referred to were, "I declare unto the impenitent and unbelieving, that so long as they continue in their impenitence, God hath not forgiven their sins and will assuredly visit their iniquities upon them, if they turn not from their evil ways, and come to true repentance and faith in Christ, ere the day of grace be ended."

When we realize the meaning of the sacrament, we understand that no pastor would be doing his duty to his people, if he did not warn them of the peril of indifference or unbelief. The sacraments are high privilege for the Christian. To treat them lightly is to make light of Him who offers Himself to us through their means.

THERE IS NO CONDESCENSION in the service of Christ, no handing down of gratuities. Rather, the spirit of Christlike service is seen in the kneeling Master, washing His disciples' feet. From such a position he can look up into their faces.

—From *Faith Takes a Name* by DWIGHT E. STEVENSON (Harper)

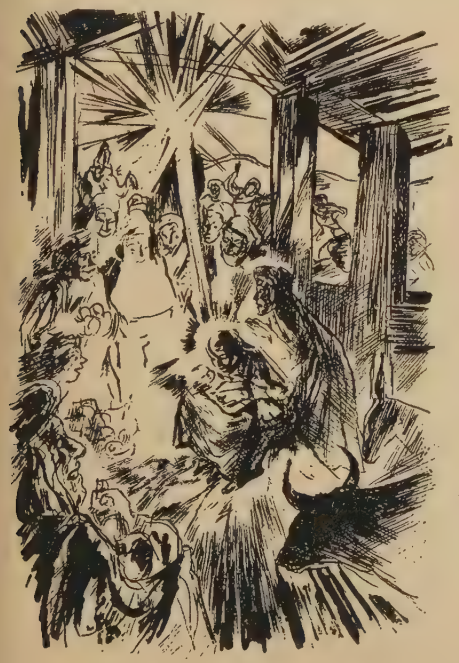
PAINTER OF THE SPIRITUAL

By FRANK MacDONALD REED

Andre Girard, student of Bonnard and Rouault, has made paintings and windows for several churches in America

ART IS COMING BACK into the churches. Both in Europe and America, leading artists have turned their talents to paintings, windows and murals for church buildings. Once the great patron of the arts, the Christian church again commands the services of some of the most noted figures in the art world.

Several U.S. churches and chapels are decorated with leaded glass windows and paintings by Andre Girard, a French painter who now makes his home in the United States. There would be nothing strange in this fact, were it not that Girard represents the main line of the



THE NATIVITY

JESUS BAPTIZED BY JOHN

trend in art that we offhandedly call "modern" but which is more correctly termed "post-impressionist." As a student of Pierre Bonnard and Georges Rouault, Girard is an heir of the most noted leadership in this field.

IMPRESSIONISM came into vogue nearly a century ago. Like all new art forms, it received a cold greeting at first. It substituted transitory appearance for the more permanent shape of objects. Subjects were painted as they seemed to the artist, rather than as he might have found them to be by scientific investigation. Bright colors and light characterized most of these paintings, some of

WITH THE WOMAN AT THE WELL

which are now highly treasured among the world's greatest.

Pierre Bonnard—who died in 1947—was one of the leading impressionists. Later the "School of Paris" post-impressionist artists turned toward Georges Rouault for leadership—an important fact in church life since Rouault is considered the most significant painter of religious subject matter in the twentieth century. His work is said to interpret rather than depict the martyrdom of mankind. Using vivid color and heavy black lines, it often seems close in spirit to medieval painting. It is strange, sorrowful and sometimes bitter.

INTO THIS HERITAGE came Andre Girard. Born in 1901 at Chinon, France, he later became a student at the Ecole des Beaux-Arts in Paris. In 1918 through a mutual friend he met Rouault, who was then at the height of his fame. During the winter of 1918-19, Girard lived with Rouault and studied under his guidance, benefiting from the advice of the master in all departments of his work. In 1922, Girard had his first one-man show.

In 1943, while in the service of the Free French underground, Girard came to America. Here the Rouault influence became evident in the religious character of his work, for three years later, in the fall of 1946, a New York gallery exhibited a set of his paintings depicting the Stations of the Cross.

Andre Suares, a close friend of Rouault, wrote the foreword for the catalog which accompanied the exhibition and in it emphasized that "Andre Girard's art has been guided and developed under Rouault's influence. From Rouault's example he has learned that color expresses the uncertain line of our changing world.

"But even though he has the same means of expression, his nature is strongly opposed to Rouault's. In Rouault's tragic work there is an eternal horror of life and our world. The secret faith—the

JESUS AND THE PHARISEES

ealously hidden hope to escape from his damnation—inspires Rouault in verything and gives him his special uality. That is why he is the most truly eligious painter of his century.

"And when he closes his eyes to his nterior vision for a single moment, he eserves the right to caricature. He does t as a duty—as a penitent—welcoming t. Revenging himself against reality, he hows it as hideous, absurd and grimacing as it really is. Caricature is the parody of tragedy. On the other hand, it is not gay—one can't laugh about monsters. Monsters are sad—they never laugh amongst themselves.

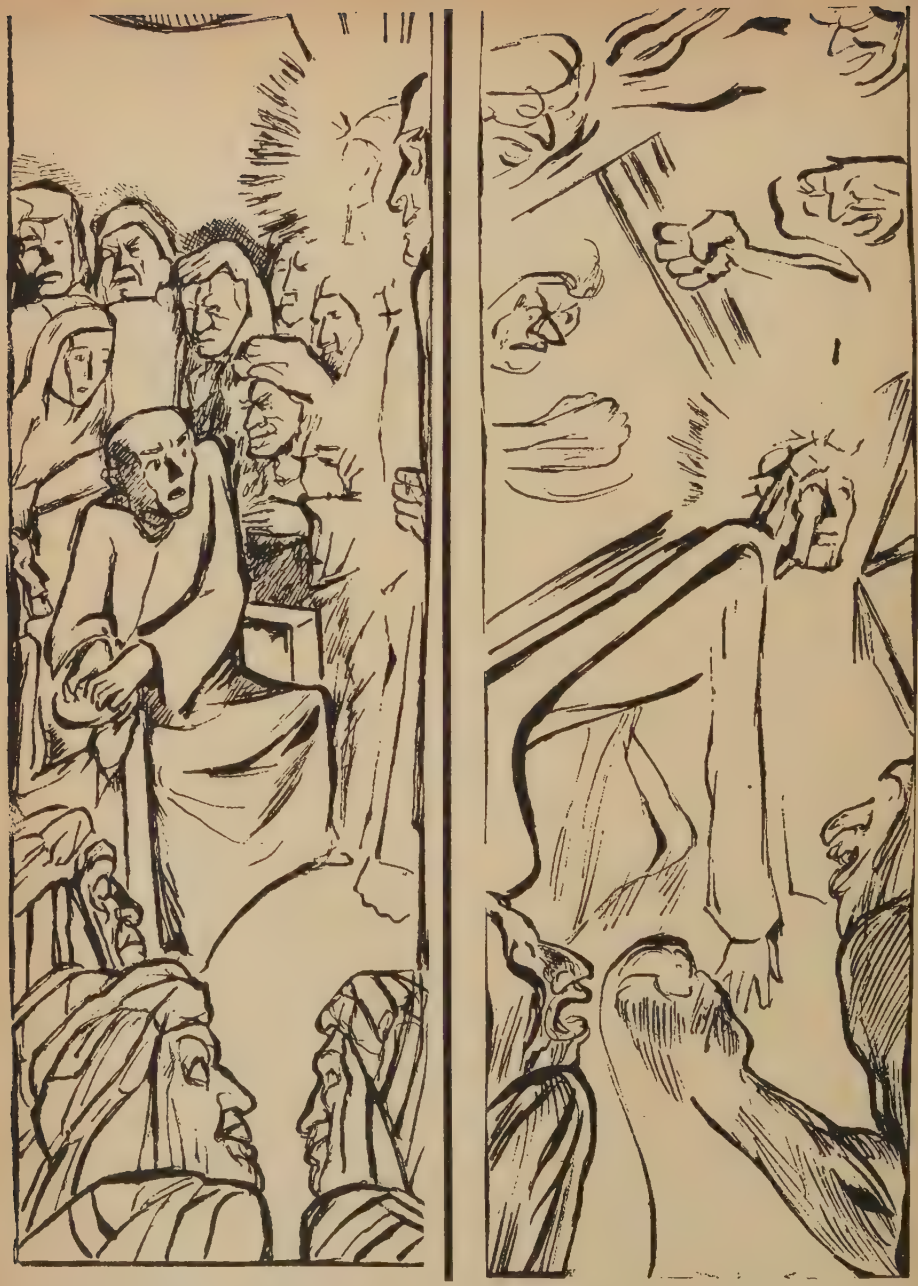
"It is at this point that Andre Girard differs the most from his master. Girard loves life. He has been infatuated with it. He is irresistibly attracted by any enterprise in which violent action and ideas commingle. He throws himself with passion into everything which attracts him, feeling it ungrateful not to do so. Such a horror of ingratitude is an avowal of a truly religious spirit. In the heart lies the secret—for we are faithful in more than one manner."

IN THE GARDEN OF GETHSEMANE

RAISING OF LAZARUS

IN RECENT YEARS Girard has been deeply engrossed in religious art, ranking as one of the most distinguished of our contemporary artists. Among his unique work is that at the chapel at Stowe, Vermont, where his paintings, all done in oil, are to be seen on the exterior walls and windows as well as the interior. The small sketches on these pages are the artist's own rough drafts from which the paintings were made.

Most recently, he designed all the windows in St. Ann's Chapel, at Stanford University, Palo Alto, California. This chapel was built by Mrs. Clare Booth Luce as a memorial to her daughter. Some of the more interesting sketches are shown in the four panels on pages 18 and 19.



On this and the opposite page are four of the original sketches in the series of fourteen executed by Andre Girard for St. Ann's Chapel at Stanford University in California. Representing the series of events in the passion of Jesus known to Roman Catholics as

the "Stations of the Cross" the sketches reveal something of the stark, almost medieval, character of the religious art being created by the school to which Girard belongs. Sketches represent Christ before Pilate, bearing his cross, crucified, and his burial.

In the Heart of the Jungle

By HERBERT STONELEY

An encounter with a witch doctor showed how bravely native Christians in Africa must battle for their faith

IN THE HEART of the African jungle, the work of Christian missionaries is beset by dangers and difficulties. With about 200 square miles to cover, a missionary's problems in raising funds, tending his flock, and even in getting around his "parish" are great.

Still, the missionary's troubles aren't as great as those of Christian converts in these wild areas. Though the congregation may be large, the Christians are widely scattered. They face many situations that serve to draw them away from their allegiance to Jesus Christ.

First, there are the tribal customs. These, to say the least, are horrible. They take the form of crude, sexual dances, whereby girls and boys are made full members of their tribes. Boys return from them—for they are held in secret with full knowledge of sexual things. Girls come back shuddering at their revolting experiences, their minds injured for as long as they live.

Yet the local African Christians through the strength they obtain through faith, refuse heroically to take part in these wild affairs, which have been part of life since the dawn of time. How much courage this requires will best be understood when it is known that not to take part means a loss of food, for food is reserved for these orgies. As the tribes live in a state of primitive communism, this sacrifice of their share of the common pool of food resources must make a deep impression, both on the minds of the Christians who refuse it rather than sin against their faith, and on those who are outside the Christian ranks.

THEN THERE are dangers from the witch doctors. Do not assume these are of no consequence. They possess a power unknown to white civilization—a knowledge of the occult, and of strange roots and barks, the power of hypnotism, and methods of revenge not encountered outside the pages of the wildest fiction.

I remember the battle of a witch doctor to destroy the influence of the African leader of a Christian church near the edge of the primeval forest. For months the witch doctor had sworn that he would

MOMBASA WITCH DOCTOR
The natives are terrified

The Rev. Mr. Stoneley was formerly a Church of England missionary in Africa, now serves the parish at Ince, England.

AFRICAN WARRIORS IN FULL UNIFORM
These are Kikuyus—part of the deadly Mau Mau

remove that family from the earth. Knowing his power and that non-Christians followed his words and obeyed them, I watched keenly for any move the witch doctor might make to remove this family, the pillars of the local church.

One morning I wanted some woodwork done at the church. Since this man was the best woodworker of his district, I went to his little grass hut and requested to enter. There was no response, which was strange indeed. I thrust open the bamboo door and peered inside, but the place was empty. No fire had been made that day for warmth or cooking.

"WHERE HAVE THEY GONE?" I inquired of non-Christians nearby. They smiled leeringly, showing by their attitude that they knew far more than they intended to tell. So like a detective, I went from hut to hut, and drew a blank at all of them, until two children playing before the hut of one of the witch doctor's cronies said innocently, "They have gone into the forest . . ."

"Into the forest," I repeated gloomily. "When? How?"

"They have gone into the forest," they repeated and were then bundled unceremoniously from me into the dim interior of their hut.

Can you imagine the danger? Those forests stretch for miles. They are impenetrable, the only tracks through them being those made by wild animals—lions, leopards, buffaloes, elephants, and lesser breeds—all dangerous and willing to kill on sight any human too near their paths.

Calling the Christians into conference, I asked if anyone was capable of tracking through the forest. Luckily one of the leading members of the church was also a fine tracker. So we set out, gaining a sign here by a footmark on leaves crushed by passing feet, there by a thread of cloth impaled on a cactus thorn. Once a smear on a rock. Again a bent grass until . . . there we found them . . . all lying on the ground of the forest clearing . . . drugged . . . nearly dead . . .

WE WORKED LIKE MAD, pummelling their limbs and making them walk. Or rather making them go from place to place about the clearing, propelled by us. Someone said that the berries on some nearby shrubs would cause vomiting, why not try them? With fear in my heart I agreed, for having lifted their eyelids I saw they had been given sleeping poison. Indeed, near where they lay was a gourd in which remained dregs of liquid.

It was a chance anyway. Left to themselves they would die, and our efforts to arouse them by walking them about were proving useless. So the berries were crushed. We forced the juice into their mouths. We laid their heads back, so that they had to swallow the juice, and massaged their throats lightly, to induce swallowing. And after a time they recovered, moaning and groaning.

"What is the matter?" I demanded. "Why are you so sick?"

"We drank from that gourd," explained the husband.

"How silly. Why did you do it?"

"We had to. This morning the witch doctor's voice kept telling me, 'Go into the forest. Go into the forest' over and over again so that I had to go—"

"Did you not resist?"

"Yes, but the voice repeated the order —'Go into the forest.' "

"It could not have been the witch doctor," I objected. "He is two days' march away."

"IT WAS THE witch doctor's voice. He made me come."

"You knew how to get here?"

"No! At each fork of the path the voice said, turn left, go right, keep straight on . . . *we had to come.*"

It sounded so silly, in spite of my knowledge of the witch doctor's powers that I left the man in the care of his friends, and went to his wife at the other side of the clearing. The reply was the same. "We had to come," she explained. "The witch doctor's voice insisted. He even told us which path to take when the road forked."

Crazy? Say so if you like. Having lived amongst them as a missionary for years, I know they would not tell a lie. Taking the gourd back with us, we tried the dregs on a village dog. We buried him at the rear of the village. That poison killed him in half an hour. Obviously, only the greater size of the humans had kept them alive.

On inquiry, I found the witch doctor was two days' march away all the time. When I charged him with using his powers of mesmerism and thought transference upon this family, he jeered at me. "You whites have much to learn," he taunted.

IN SPITE of such dangers, that family and many others like them still remain true to their calling as followers and soldiers of Jesus Christ. We who are protected by the ways of civilization often fall short of our ideals, even though our temptations are so much less dangerous. The native Christians in central Africa have to fight not only Satan, but opponents of the flesh as well. They travel ten miles to church on Sunday morning over rude brush paths, just to hear the Word of God. In the heart of the jungle, like the martyrs of old, they often have to fight, even unto death.

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FOR A CHRISTIAN TO WORRY is a species of sin. A pagan may properly say, "I should worry," but not a Christian.

—From *Today's Good News* by ALVIN E. BELL (Muhlenberg)

Your Home Life Is Showing

By FREDDIE MILAM SAUNDERS

A school principal reports on some differences evident in children who have a background of Christian home life

IN ELEMENTARY SCHOOL a child finds himself in a world of persons who are his equals. In this new situation every word and act shows the teacher something of the values that have been built by the home. Some children show by what they say and do that they have come from homes where Christian virtues have been taught. Others show evidence of a different background.

Children from Christian homes, much like their parents and teachers, often fall short in the application of Christian principles. They get off the track from time to time, but it is easier to get them back on. Their background of Christian teaching and example gives the teacher a point of contact when she corrects some small wrongdoing.

A CHILD WHO HAS HAD the advantage of Christian guidance will show that he has been brought into acquaintance with and reverence for God. He will be quite natural and literal in his acceptance of God as a friend.

One little boy in our school, when asked to name his favorite person, insisted that he had *three* favorite persons: "my mother and God and my teacher." This child had been learning to know the goodness of God through the goodness of those about him. He had meant no irreverence when he had come to consider God worthy of a place beside his mother. In adding his teacher to this group, he was paying her his highest compliment.

Another evidence of a Christian home is the sense of security enjoyed by the child. A strong Christian faith is the main ingredient of a feeling of security. Parents who love God will love each other and will love their children. And children who have this steadying love have the greatest protection when they face problems outside the home. The children who are problems and who keep on being problems in school are, almost without exception, children who feel insecure in their personal lives.

One little first-grade girl was not adjusting well to the school situation, so the teacher told her she would like to send a note to her mother. The child asked, "Which mother?"

It developed that her parents were divorced and both remarried. She lived first with one and then the other. But now she was staying with a grandmother. The teacher was just going to say that she would send the note to the grandmother, when the child, in a carefully off-hand way, said that next week she was to be sent to stay with an uncle for a while. The teacher decided the child needed more than a note home.

THE CHILD from the Christian home can usually be identified by the quality of integrity—honesty of word and of deed. Most children show that they have been taught to be upright. However, a teacher often sees discrepancies between

Mrs. Saunders is principal of Joaquin Castro Public School, Mission, Texas.

the teaching and the practice of honesty in the home. A third-grade boy, when asked to give the date of his birth, asked, "Do you mean my real birthday or my school birthday?"

The teacher said, "Why, you have only one birthday."

"Oh, no, ma'am," he replied, "my real birthday is in October, but my school birthday is in August. I'd have had to wait another year to start to school if I hadn't moved my birthday."

ANOTHER TEACHER in this border town asked a child for his father's occupation. The child, obviously disturbed by the question, said he could not tell. The teacher, of course, needed the information for her records, so she insisted. Finally the boy whispered that his father operated a boat that smuggled illegal aliens across the river. One of our little girls comes to school most Monday mornings, gleefully telling the teacher about the money her father won in the "money game" Saturday night.

One day last year I had gone out to see about a child who was absent. His mother met me at the door to tell me he was sick, and she invited me in to see for myself that he was in bed. An older sister, who was angry with the mother for not sending the boy to school, whispered to me that he was not sick. On this tip, I stepped over to the bed and pulled the cover off the child. The "sick boy," dirty from play and fully clothed, sat up in bed and began to laugh. This is probably not the only child who has been popped into bed on the approach of the principal. He just happens to be the only one I have actually caught at it. In all these cases your purse might be safe with these people, but there are blind spots in their honesty.

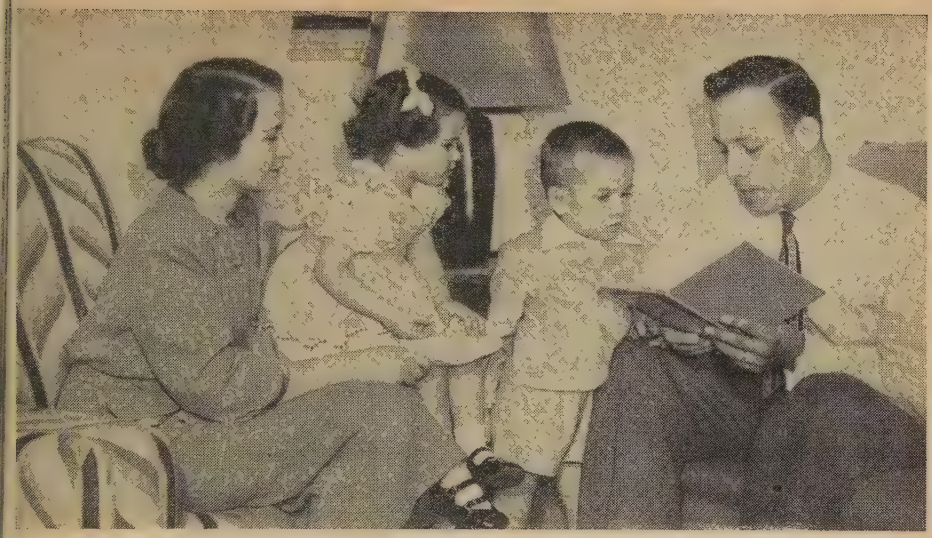
The child from the Christian home has a sense of justice. How often we hear a child say indignantly, "That's not right!" When he does so, he is measuring some deed by a set of standards he has learned concerning right and wrong. Even small children are quick to recognize unfairness. Christian teaching sharpens their awareness of the rights of others.

A child learns courage in a Christian home and is less likely to dissolve in tears when his mother leaves him on the first day of school. The emotional climate of the serene Christian home has prepared him to accept the change from home to school as something desirable. Later, whether he is taking shots in the school health program or taking tests in his class work, his habit of courage enables him to meet the situation.

The child who has been taught to give thanks to God for his blessings is much more likely to express gratitude to his associates. Once, several years ago, the Christmas observance in our school centered around room parties, with refreshments of punch and cookies furnished by the teachers. Providing even such simple fare had been quite a task for the teachers in a building that had no kitchen facilities, but the teachers had been determined to do something for the children.

One teacher, after the party, came out beaming because all her efforts had been so well received. Cries of "thank you, thank you" had made her as happy as the children. Another teacher dragged out of her room, weary and discouraged; not a child had said a word of thanks; most had looked at her with an "Is-that-all?" look.

ONE OF THE MOST touching incidents that has ever occurred in our school was one concerning appreciation. A little girl, near the end of the year, was hanging around the teacher's desk. She had asked a question about her work, but she still did not leave. Finally she moved closer



FAMILY DEVOTIONS PREPARE CHILDREN FOR CHRISTIAN LIVING

to the teacher and whispered, "Every night I thank God that he gave you to be my teacher."

Sympathy, too, is a direct outgrowth of Christian thinking. Sometimes what we might regard as errors in a child's conduct will still show Christian attitudes.

Two upper grade boys were left standing near the end of a spelling match. The match was a big event, for a cash prize had been offered. Randy was a fine bright boy from a home of wealth. Gilbert was just as fine a boy, but from a poor family. Randy knew that, while the honor of winning would be pleasant to either of them, the money itself would mean much to Gilbert.

It was Randy's turn to spell. The word was "questionnaire." Randy knew how to spell it. But he knew also that with the prize money Gilbert might replace the worn sweater he was wearing. Randy misspelled the word. Some might feel that he was dishonest when he pretended he could not spell the word, but they would have to admire his kindly intent.

Every Christian virtue we can mention will be revealed in school activities by even the smallest children who have had the advantage of homes where these virtues are dominant factors. These children show an understanding of Christian principles, and show that they are trying to put these principles into practice.

SUPPOSE A MAN were traveling a dirt road by car to see his dying mother; he would naturally pray for dry weather. Suppose some farmers in a nearby church were praying for rain. What could God do? It would be a chaotic world if men's prayers could change God's immutable laws. Prayer does not move the arm of God; rather it enables the arm of God to move us.

—GASTON FOOTE in *Living in Four Dimensions* (Revell)

Fools Learn the Hard Way

By VIRGINIA VEEDER WESTERVELT

Getting breakfast for the children and running the house seemed an unfair burden until Bob realized what really was important

"AREN'T YOU GOING TO CHANGE your clothes, Bob?" Louise's tone was polite, but her husband's outburst at their late breakfast had chilled the warmth usually in her voice.

"I'm not going to church," Bob said shortly.

"Why not, Daddy?" asked Peggy. "You didn't catch my cold, did you?"

"I guess Dad doesn't feel very Christian this morning," Jack scoffed.

LOUISE HAD TO SMILE inside as Bob made no reply. The children sometimes seemed more mature than Bob, who had certainly been childish enough this morning. Was it because he had no sister, but only his father who still ran the farm at 76 and had never been sick a day in his life, that Bob couldn't understand her concern for Margaret?

Naturally she was tired after nursing Margaret for a week. It had been difficult, staying with her sister every minute, trying not to worry when the doctors had looked so grave and suggested she get trained nurses round the clock. Louise had hardly thought of her own family those critical days, knowing they'd been invited out to dinner by the neighbors. She'd talked to them by phone, coming home from Margaret's apartment only when Peggy developed a cold and after she knew that Margaret was really out of danger.

Of course it had been hard on Bob, getting breakfast when he wasn't used to, seeing that the children got off to school with their lunch money, band instruments and books. He usually started for the office before the children left and Louise knew how hectic those last few minutes could be, even with the best of planning. But as she had said to Margaret, "You need me more, and besides, it's good for them to get along without me once in a while."

But was it? When she had overslept this Sunday morning and breakfast was an hour late, was it worth Bob's sullenness, his sarcastic "I was beginning to wonder if I'd have to get my own breakfast forever?" And this would be the morning, when she was still groggy with fatigue and trying to hurry, that the bacon burned and she left Bob's egg cooking too long.

IT WASN'T WHAT BOB had said, really. It was just his complete lack of understanding, his selfish preoccupation with his own needs, that had hurt. He hadn't always been like that. Louise enjoyed doing things for Bob. Rubbing his back, for instance. And sometimes in the evening, he liked to have her stroke his forehead while he went to sleep in his chair. But when he didn't receive the attention he was accustomed to—well, as Jack had said, his father didn't feel very "Christian."

"Won't you please come, Bob?" Louise said as she started upstairs to change for church.

"I said I wasn't going. Someone has to stay home and do some work around

here. I'm going to clean the cellar. That'll be one clean spot in the house, anyway. It's certainly a mess everywhere else."

Louise closed her eyes for a minute and clenched her fingers around the stair rail. It was dusty. But if you weighed the relative importance of a sister, or of housekeeping . . .? Louise started to speak, but there were so many words to say that they choked her throat, and she went on upstairs, fighting weariness and an overwhelming desire to sink her head into a pillow and cry.

She didn't hear Jack come up until he called from his room, "Guess we'll have to represent the family this morning, Mom. Are you ready?"

Louise smiled gratefully. It wasn't so long ago that Jack had been protesting, "Aw, I get tired standing up so long, and I get tired sitting still so long. Why should I go to church, Mom?"

LOUISE BOWED HER HEAD longer than usual before the service began. She had much to talk to God about, here where it was quiet. First of all, a fervent "thank you" that her former prayers had been answered and that Margaret was going to be all right. Thanks, too, for the son sitting beside her, sensitive to others' needs, to his own obligations. And an unworded prayer that somehow God would speak to Bob, and to her, and show them how to help each other.

Funny that the sermon should deal with the need of people to worship together. Irony, too, of course, that many who might have heeded the words were not in church to hear them.

"People are like glowing coals," the pastor was saying. "Together, they produce warmth and power and action; but separate one ember from the others, lay it by itself on the hearth, and it soon becomes cold and gray."

AN IDEA BEGAN TO FORM in Louise's mind. That night after supper, she suggested casually to Jack, "Light a fire in the fireplace, will you, dear? I think there are some marshmallows in the cupboard."

But she had no time to try the experiment on Bob, for just as she raked out one fiery coal, the phone rang. She heard Bob say, "What? He is? He did? Yes, sure. Sure. Right away."

"What is it, Bob?" She tried to read the change in his face, for it was as if something had wiped off the scowl of self-pity. His eyes were not clouded by the enlarged image of himself, but were suddenly clear, as if looking into distance and danger.

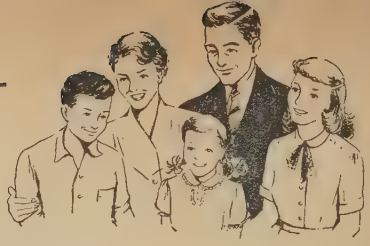
"It's Dad," he said briefly. "He's had a shock. He can hardly speak, but he said my name, and they called me. Can you manage for a few days alone? I'll stay right there at the farm until . . . until he's better. Call the office for me, will you?" Bob was already getting on his coat.

As she kissed him goodbye, Louise said gently, "Prayer helped Margaret, Bob. Don't worry about your Dad. It will mean a lot to him just to know that you are with him."

BOB LOOKED AT HIS WIFE steadily for a minute, as if he hadn't seen her clearly in a long time. Then he pulled her close. He didn't say the words, but Louise felt the strength of his apology, as he said only, "Fools have to learn the hard way, maybe."

Louise watched him back out and drive down the street. Then she went back to her chair beside the fireplace. But before she sat down, she picked up the dark coal and dropped it back among the bright flames. She watched until it, too, began to glow and to give out its warmth and its message.

FIVE MAKE A FAMILY



UNGUARDED

HASTILY I PILED the dishes in the sink, then draped a dish towel over them. They still looked terrible and I'd have 50 fits if anyone walked into my kitchen before I got back. Still, there are times—

Racing upstairs, I dressed in nothing flat. For one horrible moment I thought my shaking hand had smeared the lipstick beyond repair. There simply wasn't time to remove it and start fresh. However, I managed to straighten it out without making myself afraid of meeting Dan on the street. He doesn't like to see me look like a ghost, but too much make-up brings out the unpleasant side of his disposition.

Half-way down the steps I remembered I hadn't a fresh hanky. Back I tore, one eye on my watch. Wham! I caught my ankle a whack on the rocker in my bedroom. The pain was unimportant compared with the concern for my nylons. Not only were they my best pair, but I could not take time to change before Eloise picked me up. She is always right on the dot.

Fortunately there was no damage done. I rubbed my ankle, grabbed the first handkerchief in the drawer and made it to the living-room just as Eloise pulled up at the front curb.

SHE OPENED the car door from the inside and I flopped onto the front seat with a sigh of relief. "Made it!"

When we had drawn away from the curb, she looked my way with a smile. "I'm afraid I hurried you, Connie. Why didn't you call me if you were rushed? We could have gone a half hour later. The greenhouse will be open all afternoon."

"But I thought you had a meeting of a committee at the club and had to fit this in first!"

"Oh, that was changed to tomorrow. Three of the committee had engagements."

For a minute all the frustrations of the day bubbled up in my throat. I swallowed the worst of the angry words, but they almost choked me. "Too bad I didn't know that. As you've guessed, this has been a beastly day. My washing machine went phut with a big load piled up in the basement. The man came to fix it but he has to wait for some parts he's ordered. Consequently I had to wash some stuff for the children and for Dan by hand and you know how long that takes!"

"Oh, Connie! And I suppose you had some of those heavy blue shirts Dan wears to work?"

"I only did one, but they're not much heavier than his white ones."

"Well, I don't wonder you're exhausted. Now, lean back and relax." She pulled up smoothly for a stop street, then swung into heavier traffic.

I SELDOM CONFIDE in Eloise. We just are not that kind of friends. However, I was so keyed up I'd have confided in a lamp post if it had looked the least bit sympathetic.

"It wasn't really the washing that made me rush. Fortunately, I knew about the trouble early enough in the day to plan

accordingly. In spite of all the complications, I had things under control by lunch time. That's when the confusion began in earnest. Karen and Pete arrived without Susie. They hadn't seen her when school was out, so they thought she must have come home. When she didn't come and didn't come, I gave them their lunch and walked back toward the school to meet her."

"Weren't you petrified? If Weesie were ever two minutes late, I'd be simply too terrified to live."

EVEN THE REFERENCE to Saint Weesie, as Dan calls her, didn't stop me. "I was! And where should she be coming from but the candy store! I've told her over and over not to let Donna buy her candy, but she keeps right on doing it—and I can't say a word to Donna's mother because she's so sensitive about the child. Well, I just landed into Susie and whether it was the scolding or the candy, I don't know. But she wouldn't eat her lunch.

"You poor dear!" Eloise managed to make appropriate noises without taking her eyes from the road.

"But the worst is yet to come! Karen went on back to school without waiting for the others, but Pete and Susie left the house together. Before I could make a dent in my kitchen work, back came Susie screaming her head off, 'Mother! Mother! The bad boys are beating Pete! They're hitting and kicking and hurting him bad!' "

"Heavens! What did you do?"

"What could I do? I dashed out, wearing my apron and without even a sweater, and sure enough, there they were, Pete and two other boys, rolling around on the ground so fast and furious you couldn't tell which arms and legs belonged to which boys!"

"Well, that's one good thing about having girls. They don't get into messes of that sort. How did you stop them?"

"I tried talking to them and they didn't even hear me. Finally, I got hold of one youngster and pulled him out of the heap. That, apparently, changed the pace enough for Pete and the other one to know I was there. And do you know? I'm still all confused. I know a mother shouldn't try to fight her child's battles, but I couldn't help telling those two boys a thing or two."

"Naturally! When you raise your child to have some manners you don't want some little ruffians beating him up!"

"That's exactly how I felt. And I said plenty. Then the other two began yelling that Pete started it and Pete said, 'Sure, I did! I started the whole thing! We were just messin', that's all.' All three of them gave me nasty looks and started off to school with Susie trailing after them. Did I ever feel queer! And to cap the climax, Mrs. Friedland saw me going home looking like a witch. I was absolutely mortified!"

TIME NEVER FLIES so fast as when you're doing the talking. We pulled up in front of the florist's before I realized we were anywhere near. Eloise locked the car and pulled out a list of the things we wanted to order. "I'm afraid this will all seem pretty humdrum, Connie, dear, after your exciting morning, but let's put our minds on what we're doing and see if we can visualize how lovely the church is going to look."

There was something in the tone in which she said, "Connie, dear," that made my heart sink. Why, oh, why, had I let my tongue run on in such an unguarded way? I sent up a hasty little prayer, "Dear God, as we try to do thy work, help us to love each other."

And suddenly I realized that this was the first time I'd thought of God since breakfast.

KNOW THE BIBLE

A Series of Comparisons of the King James and RSV translations of the Bible

By RALPH D. HEIM

Read JUDGES 5:28-31

NEARLY FORTY PER CENT of the Revised Standard Version Old Testament is printed as poetry instead of prose as in the King James Version. Here, again, "the new Bible" is really "the oldest Bible" Americans have ever used. Biblical people had expressed themselves in poetry and now we see their thought in its original form.

"But how do we know that the prophets, for example, often spoke and wrote in poetry?" Because devoted scholars have discovered the facts. We could make a similar discovery. If an English poem were printed in prose we would detect what it had been. Scholars have done the same thing with the Hebrew and Greek. Old Testament writers, they found, often used poetic forms.

THE RESULT WILL BE a re-appraisal of great blocks of scripture. This will increase our enjoyment of many passages and relieve our puzzlement over others. What has been said in poetic imagery will now be taken for what it is. We shall cease treating exalted flights of consecrated fancy as if they were sober prose. The extreme expression of a man in tumult will be recognized as the struggle of a soul to share its passion, not the measured deliberation of a heavy intellectual.

Now, too, we can follow the Hebrew poets' parallelisms. They wrote with that characteristic instead of the rhyme our poets usually employ. We can see it now in such passages as that printed here where portions of a sentence or passage balance another portion.

There will still be other gains. The stanzas and other units of thought are indicated in proper form instead of the chapter and verse divisions of the KJV. Refrains stand out for what they are; so do minor phrases and clauses in relation to major ones. We can recognize and feel more fully now the sentiments a biblical poet wanted us to share.

(King James Version)

The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

Her wise ladies answered her, yea, she returned answer to herself,

Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.

(Revised Standard Version)

Out of the window she peered,
the mother of Sisera gazed through the lattice:
"Why is his chariot so long in coming?
Why tarry the hoofbeats of his chariots?"
Her wisest ladies make answer,
nay, she gives answer to herself,
"Are they not finding and dividing the spoil?—
A maiden or two for every man;
spoil of dyed stuffs for Sisera,
spoil of dye stuffs embroidered,
two pieces of dyed work embroidered for my neck as spoil?"
"So perish all thine enemies, O Lord!
But thy friends be like the sun as he rises in his might."

Personal Problem Clinic

Matches

QUESTION: It seems that my six-year-old son is more interested in playing with matches than anything else. For some time I have tried to keep them beyond his reach here at home, but he gets them from his playmates or in other homes. He has been punished and scolded, but discipline doesn't stop him. I don't know what to do next. His father also is stymied.

REPLY: Sooner or later almost every child goes through this experience. The striking of a match thrills a youngster. Even adults give a lot of attention to fire, because of the wonder of it and the danger involved. But, while match-striking and match-carrying may thrill a child, it is dangerous for everyone. We have to help him protect himself and others.

In the case of any undesirable type of activity, it is important to provide plenty of other varieties of play. Distraction from unwanted behavior is an old and reliable method of dealing with children. Blocks, puzzles, selected TV programs, wagons, bikes, skates, and other playthings usually help.

From this age on it will be almost impossible to keep a child from getting matches, but making it difficult will be helpful. If it can be managed, it will be desirable that any use of matches be in the company and with the approval of his elders. Allow your child to light the fireplace, start the fire on a picnic, help put out a fire, or observe the damage done by fire. Such activities may go a long way toward satisfying his urge and at the same time help him to realize the danger involved. If such opportunities do not present themselves, let him light matches under your supervision and hold the burning sticks until the fire dies out—if he should accidentally get a little burn even that may have a certain educational value. Later Boy Scout and camp activities will further his education in this area.

In case his interest in fire is excessive, you will have to exercise more oversight than you expected, and ask some other parents to co-operate.

Snooper

QUESTION: I have a neighbor—a middle-aged, unmarried lady—who is a perennial snooper. She has a private income, lives alone, and has few, if any, responsibilities. From items which she has dropped, and from questions she has asked, it seems that she spends a great deal of time back of the venetian shades spying on the neighbors.

Several times other neighbors have told me about the remarks she has made concerning the goings and comings of my family and myself. She seems to think there is something sinister about all one does, and she passes her impressions on to others. What can one do about such a nuisance?

REPLY: To be long-headed is a blessing, but to have a "long nose" is an abomination. As a rule, it is best to take such a situation as calmly as possible.

1) As far as possible ignore the nuisance. Such unoccupied persons, especially if they have no real interests, have a miserable existence. Without anyone or anything to give color or variety to life, they resort to attitudes and actions which may become very annoying to others. Be as charitable and patient as possible.

2) With tact and indirection let the lady know that you and others know what is going on. 3) See that there is no ground for any sinister implication which may be directed to you or your family. 4) Let a few good friends know about your doings and purposes.

5) Can you, directly or indirectly, bring it about that this neighbor will be enlisted to do some voluntary work for the church, a social agency, or some other organization? Could she be brought into a book club? If her energies and curiosity could be used for some constructive purpose a twofold good would be accomplished.

—EARL S. RUDISILL

BOOKS

Philosophy of Christian Education

Education Into Religion. By A. Victor Murray. Harper. 230 pages. $3.

In the field of Christian education this book will be a morale builder. It is certainly not a book on method or technique, yet the author is always aware that the teacher has a craft that he must pursue if he is to do effective work. Nor is it a summary of current weaknesses in this field, where everyone at some time or other must feel his own inadequacy. Out of his wide experience and below-the-surface thoughtfulness Victor Murray has given us a book that could well be entitled *a philosophy of Christian education.*

The reader does not come away steeped in the vocabulary of the educational fraternity that seems so different from the language of theology and the Bible. Yet every chapter has a vital concern with teaching, while aware that there is a goal beyond teaching—"the spirit of man himself responding to the Presence of God." Chapter titles include Bible in Education, The Historical Method, Stages of Growth, Skepticism and Infallibility. Of particular interest will be the chapter on "Doctrine." Every Christian teacher is confronted with the problem of teaching doctrine, especially the pastor in the catechetical class. The author warns that familiarizing a child with doctrine might have much to do with church membership but little to do with religion. Acceptance of doctrine should become the articulation of feelings already held. Doctrine must be treated educationally if there is to be education which is more than intellectual assent.

Linked with this important chapter are two on "The Education of the Emotions." Here the author discusses worship. He claims that liturgical churches have a great aid in teaching doctrine through worship. Reverence among children is hardly induced by "telling." Worship depends more on atmosphere than articulation. Its method is suggestion, rather than instruction. Children are ritualists and want things done in order. They are insecure when they do not know what is going to happen.

If you begin the book with the last chapter you will get enough assurance to start with the first. Here the author writes about the aim of religious education—"to lead people to the point where the Gospel takes hold and apprehends them."

Chicago Seminary DONALD F. IRVIN

Prison from the Inside

Diary of a Self-Made Convict. By Alfred Hassler. Regnery. 182 pages. $3.

It would be a horrible shock for a normal person to find himself locked up in a mental hospital where the doctors and attendants were insane. Something like this happened to men so sensitive in conscience as to prefer going to jail instead of to war. These conscientious objectors, devoted to obeying the will of God as they understand it, were sent to penitentiaries with sullen prisoners guarded by officials who inevitably become hardened by the responsibilities of keeping fellow-humans in cages.

Alfred Hassler was one of these CO convicts and spent eight months in federal prison at Lewisburg, Pa. He never sank into self-pity, but kept his sense of humor and his keen eye for human values. What he learned about men in prison is worth more than the writings of criminologists who study the situation from outside the locked cell door.

"In every way the prison authorities can contrive," says Mr. Hassler, the prisoner "is deprived of his individuality." The result is a "wholesale destruction of personality," so that prisoners are "likely to be more antisocial when they leave than they were when they entered." Mr. Hassler discovered that "the cumulative effect of this cycle of humiliation-resentment . . . guarantees that prison will not do any real good for the

men confined within its walls."

The effect on the jail-keepers is as serious as on the prisoners. Mr. Hassler was overwhelmed by "the pervasiveness of evil and futility in the prison system, and its ability to corrupt, to bring out the least humane drives in the people who make up the staff."

This is a valuable and swift-paced book to read during Lent. We are likely to have some of our self-righteousness stripped away when we encounter the prisoners Mr. Hassler knew, and realize that "in essence, what is lacking in the prison system, as it is lacking in our culture generally, is love." The author has no proposal for what to do about prisons and about crime, but one who reads this book can never again feel unconcerned or hostile toward those who are sent to jail to pay their "debt" to society. G. E. R.

Quaker Pioneers

The Man in Leather Breeches. By Vernon Noble. Philosophical Library. 298 pages. $6.

Conservative people who adhere to the Quaker meetinghouses today have little in common with their earliest forebears. When John Gilpin was "converted" he "began to tremble and quake so extremely that I could not stand upon my feet, but was constrained to fall down upon my bed, where I howled and cried in a terrible and hideous manner, to the great astonishment of my family . . ." Other followers of George Fox had similar manifestations. Several publicly stripped off all their clothes—including "a dainty girl of 17"—and so walked the streets. Others screamed and shouted during services.

Refusing to remove their hats, use of quaint manners of speech, bitter antagonism to any organized religion (they called the churches "steeple houses" because they claimed the only true church was invisible) and other foibles plus a fiercely aggressive type of revivalistic religion made the Quakers a major factor in the upheaval—social and religious—that marked Cromwellian England of the mid-seventeenth century.

Leader of this extraordinary movement was George Fox, a stalwart man of great gifts whose driving passion forced him through a stormy career. Long periods of his life were spent in prisons. When some small compromise might have spared him personal abuse, and actually helped his movement, he refused to budge an inch. While proclaiming peaceful intent, Fox used most aggressive and incendiary language. His actions constantly invited trouble. Proclaiming meekness, he rarely displayed it.

Despite these aberrations, the Quaker teaching of the inner light began to win sensible and devoted followers. William Penn became the chief supporter and protector of the movement and a strong factor in its free establishment in America. Persecution continued despite royal decrees of tolerance, and Fox had few quiet and peaceful days in his stormy life. But by the hundreds, people flocked to follow him and his associates. At the time of his death there were an estimated 50,000 Quakers—then beginning to be called "Friends"—in England, more than twice the number today!

Vernon Noble's sympathetic account is good reading and amply documented. Students of religious history will find it of value for years to come. A. P. S.

Excluding the Lutherans

The History of American Church Music. By Leonard Ellinwood. Morehouse-Gorham. 274 pages. $6.

This Episcopal view of church music in America sets forth a large amount of valuable material in scholarly fashion. Thumbnail biographies of outstanding musicians, lists of anthems used, specifications for organs, together with a host of quotations from original sources make this work different.

It is a matter of concern to Lutherans that any such survey should bypass the contributions from the Lutheran tradition. Evidently the author knows next to nothing about the riches of the heritage preserved by Lutherans in this country. Canon Douglas' excellent, *Church Music in History and Practice,* one of the best books in this field, also ignored the traditions and practices of Lutherans in this country.

Cambridge, Mass. HENRY E. HORN

—— OVERSEAS ——

Swedish Atheist Is Impressed by Missionaries in South Africa

SWEDEN: Karlstad. March 14.—PROF. K. S. Latourette, formerly of Yale Divinity School, is visiting Sweden this month. He lectures in the universities of Lund and of Uppsala. In Uppsala he is taking part in the annual meeting of the Swedish Institute for Missionary Research.

This institute, started in 1952, is very active. Recently it published two booklets in its series on mission questions. One is by a well-known public-school teacher and deals with missions in public-school education. The author makes it clear how missions should be considered in various school subjects: not only religion but also geography and history. The other booklet is written by a Methodist missionary to Indonesia and is called *Missions and Nationalism*. It clearly illustrates the changing roles of missionaries from leaders to partners.

At Uppsala Dr. Latourette has met Prof. H. Tingsten, chief editor of the biggest newspaper in Sweden, *Dagens Nyheter*. Dr. Tingsten is known as a militant atheist. Recently he visited South Africa and came home extremely impressed by missionary work there. He saw in it the most effective weapon against race hatred. This must be recognized even by non-Christian humanists, he claims.

MRS. TINGSTEN was with her husband in South Africa. She had not known anything about missions earlier, she told a gathering of the Women's Missionary Society at Uppsala recently. Now she has studied this work in South Africa, guided by Swedish missionaries. She saw them in slum sections of Johannesburg and in overcrowded hospitals. Both she and her husband admired the fight of the missionaries against dirt, poverty, disease, hatred.

In Dr. Tingsten's paper, *Dagens Nyheter*, books by pastors are usually not praised. But the small volume *Skisser vid vulkanen* (Sketches at the volcano, Diakonistyrelsen) by Gunnar Helander, was highly recommended by the chief editor himself. Helander is a missionary of the Church of Sweden. No better guide to the situation in South Africa could be found, Dr. Tingsten said. In few words he gives intense expressions of the loaded atmosphere. Helander has been working in South Africa for 15 years. Earlier he published novels regarding this restless part of the world. Among Swedish missionaries Helander (not related to Bishop Helander) seems to be the one with the greatest literary ability.

ANOTHER SPEAKER at the Institute sessions at Uppsala is Professor Sundkler. His subject was "Theological Training in Africa." He returned recently from a visit of several months in Africa, where he had been sent by the International Missionary Council to survey theological training in the young churches.

Statistics released in the end of 1953 showed 1,359 Swedish missionaries working in various parts of the world. Of these, 199 served in the Church of Sweden missions in South Africa, South Rhodesia, Tanganyika, South India and China. Pentecostalists reported the highest number of missionaries: 354. The money spent on foreign missions is increasing every year. In 1952 it was 16 million Swedish crowns.

—STEN RODHE

INDIA: Bangalore. Mar. 22.—A LUTHERAN minister, the Rev. Richard Lipp, has been chosen by the executive committee of the Church of South India Synod to succeed the Rt. Rev. Thomas Geoffrey Stuart Smith, an Anglican, as bishop of North Kerala.

His consecration, scheduled for May, would make him the first Lutheran missionary to become a bishop in the South India Church since its formation in 1947 through a merger of Anglican, Congregational, Methodist, Presbyterian and Reformed bodies.

The bishop-elect is affiliated with the Basel Mission in which Swiss Reformed elements have been dominant since World War I. His candidacy was widely supported, however, by former Anglicans in the diocese as well as by Basel Mission adherents.

— PEOPLE —

POLITICS and Christianity mix all right in the life f the mayor of Avon Lake, community near Cleveand, Ohio. Mayor Lynus I. Rupert, a skilled church ganist, gave the first pubc demonstration of the new gan purchased by Bethda-on-the-Bay congregaon, at Bay Village, Ohio, here the Rev. Arthur auer is pastor. This mison congregation passed ong its electrified reed orin to a still newer church, ellowship Lutheran, an inrracial congregation estabshed by the American Lueran Church in Cleveland.

REINARTZ is not a comon name, but three men ith that name are listed in *'ho's Who in America,* all others. One is United Luieran Church Secretary F. ppling Reinartz. Another, rigadier General Eugen einartz, recently retired om a top position in the ir Force Medical Corps, chief psychiatrist in California's department of correction. A third Reinartz, Leo F., has been a steel mill executive and was recently installed as president of the American Institute of Mining and Metallurgical Engineers in New York City.

IN 178 YEARS St. Peter's Church in North Wales, Pa., had never had a woman on its church council. This year, when three members were to be elected, Mrs. Russell Cook was nominated along with six men. Nat-

urally she got the highest number of votes. That was because of her excellent record of service in the congregation — singing in the choir, teaching in the church school (where her husband is superintendent) and activity in church organizations. The Cooks have two daughters.

SISTER HELENE Kuechler had for twenty years been director of the Artman Home for old people in Ambler, near Philadelphia. In her spare time she painted pictures. Gradually she developed unusual skill, was elected to membership in the Pennsylvania Academy of Fine Arts, and began to find buyers for the pictures.

She saved the money, for there was one thing she always dreamed of—a trip to the Holy Land. Besides her savings she received a travel scholarship from the Business and Professional Women. So on Feb. 25 she set sail for Italy and Palestine, and expects to be in Jerusalem by Easter. Living in the Holy Land a year, Sister Helene believes, will familiarize her with the appearance and mode of life of people there, and will aid her in painting convincing pictures of biblical scenes when she comes home.

Before her years at the Artman Home, Sister Helene was for 11 years a parish deaconess at Zion Church in Syracuse, N. Y. She is a member of the Baltimore Motherhouse family.

A CONGREGATION IS ESTABLISHED

THE NEWS IN THE CHURCHES

WISCONSIN

Shelhart's Eighteenth Mission is Organized

By CHARLES A. PULS

MADISON—"ORGANIZED BY PASTOR SHELHART" is the starting point in the history of more than a tenth of the congregations of the Synod of the Northwest. Another bearing this famous label came into existence March 7, when Bethel Church was organized at Poynette, Wisconsin.

In a quarter-century Pastor Dwight L. Shelhart has established 18 congregations (since 1938, one each year). Only a few United Lutheran clergymen in modern times have equaled the Shelhart record. Dr. M. J. Bieber had founded 34 churches when he died at 86 years of age in 1948.

The Poynette church differs from the others with which Pastor Shelhart has worked, because a small independent congregation already existed in this community of about 2,000, and owned a church building. To this group a substantial number of unchurched people of the area has been added since Sept. 1. Charter membership on organization day was 180. A Sunday school of 70 has been formed.

Dr. Paul E. Bishop, president of the Synod of the Northwest, and Dr. Paul H. Roth, president emeritus of Northwestern Seminary, were speakers on organization day, when it was necessary to hold two services (*see photos*).

A LITTLE "RACE" in the "Grace" system of giving for benevolence objectives in the Northwest Synod has been produced by the synod treasurer, Walter O. Helwig. This synod does not give its congregations apportionment quotas, as most other synods do. Dependence on willingness of the congregations to be generous without quota pressure is known locally as "the grace system."

Recently Treasurer Helwig issued a report indicating the per capita giving in each congregation. Average giving of communing members for the synodical and United Lutheran Church budgets in 1953 was $8.04. Including special benevolence objectives, the total was $10.61 per member.

In Number 1 place on the list is a mission congregation in Fox Point (Milwaukee), organized in 1947 by Pastor Dwight Shelhart. Average giving was $24.25 per member for budgeted benevolences, and a total of $26.04 per member for all benevolences. Another mission congregation, Martin Luther Church at Wauwatosa, was second with $20.58 for budgeted benevolences and a benevolence total of $25.81.

The comparative rating of each church is being taken seriously, as indicated by a notice in one congregation's parish bulletin: "St. John's is in —th place in its giving in 1953. That puts us a little beyond the middle. May the Lord touch the hearts of everyone so that we will make a better showing this year. Let us be one of the first ten."

WISCONSIN LUTHERANS do not expect to load 18 cars with close to a half million pounds of clothing during the spring collection for Lutheran World Relief, as they did last November, but it is believed that

N POYNETTE, WISCONSIN

t least six carloads of clothing will be ollected.

GROUND-BREAKING service for the new 140,000 building at Trinity Church, Apple- on, was held March 14 . . . St. John's, Osh- osh, breaks ground for a new parish build- ng June 1 . . . Chester Myrom of the Lu- heran Laymen's Movement for Stewardship as presented the fund-raising plan to be sed for the new church building at Fox oint.

Two workshops to stress methods in pro- oting evangelism, World Action, "double- enevolent giving" and Loyalty Sunday will e held in Milwaukee and Neenah April 27 nd 28. Participating as speakers will be astors Harold T. Rasmussen, Robert B. nderson, C. H. Zeidler, Frederick R. Lud- ig, Louis E. Ulrich, Frederick A. Marks, ranklin C. Heglund and G. William Gensz- r. Stewardship Secretary G. M. McCreary organizing the workshops.

RONALD A. DRECHSLER, a member of eformation Church, Milwaukee, has no pposition in his campaign for a six-year rm as Circuit Court judge. The judge is a ember of the synod's executive committee nd of the Laymen's Movement for Stew- rdship.

NORTHWEST SYNOD PLANS WORKSHOPS

WORKSHOPS FOR CHURCH councilmen will e held at Salem Church, Minneapolis, Apr. 6; Redeemer Church, Milwaukee, Apr. 27; nd at Neenah, Wisconsin, Apr. 28. Subjects o be discussed are lay evangelism, Lutheran Vorld Action, Loyalty Sunday, and double enevolence.

IOWA

Synod Completes Century

By ALFRED J. BEIL

DES MOINES—Plans for the convention at St. Paul's Church, Davenport, May 17-20, which will mark the 100th anniversary of Iowa Synod, include Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, as the speaker at the opening night rally, May 17.

Other highlights will include a youth rally, May 18, at which five seminary students will be ordained, and a banquet on May 19, with Dr. Ralph Loew of Holy Trinity Church, Buffalo, N. Y., as speaker. Congregations will report their contributions to the $25,000 centennial fund.

Centennial rallies will be held in congregations throughout synod on Sunday, May 16. A history of the synod is being prepared for publication in *The Palimpsest*, bulletin of the Historical Society of Iowa, 5,000 copies of which, under special cover, will be distributed to congregations.

STATISTICS recently furnished by the Rural Church Program of the National Lutheran Council show that ULC churches in Iowa are making their best gains in population centers of 25,000 or above. On that level, from 1940 to 1950, the ULCA gain was 69 per cent as compared to the population gain of 28 per cent.

AN UPSWEEP in the Iowa birthrate in recent years has forced construction of new parish education buildings. Last month, such units were dedicated by Memorial Church, Nevada, and First Church, Newton. A sim-

IOWA . . .

ilar unit will be dedicated May 9 by Trinity Church, Sioux City.

MISSION CONGREGATIONS are conducting financial campaigns to underwrite the cost of new church buildings. Plans for the purchase of church lots have been completed by St. Matthew's, Davenport, and Faith, Eldridge, with financial assistance from the Board of American Missions. Faith, Eldridge, purchased a parsonage last June to accommodate Pastor Carl Berhenke, who began his ministry July 1. Since then, a lot has been purchased for the location of the new church and last month, a year after organization, a financial program provided $30,000 in cash and one-year pledges.

A LUTHERAN NEWS BUREAU has been opened in Des Moines by synods of the National Lutheran Council. Miss Mary Qualley, graduate of the University of Iowa, and a Des Moines reporter, is in charge of processing and distributing the news.

A FOUR-LUTHERAN FOUNDATION to sponsor student work on non-Lutheran campuses, met for the first time in Cedar Falls on March 16. The Foundation serves students at the University of Iowa, Iowa State College, Iowa State Teachers College, and Drake University.

THREE SEMINARY STUDENTS have been called to become pastors in June. English, Oxford Junction, called John Greeny of Central Seminary; English, Iowa Falls, called John Keith Meyer of Central Seminary; and Central, Mason City, called Harold Kruger, graduate of Northwestern Seminary.

Kansans Pray for Rain

By T. BENTON PEERY

WICHITA—Prayers for rain in drouth-stricken Kansas were offered by Lutheran ministers and other clergy throughout the state after Gov. Edward F. Arn issued a proclamation to churches on March 10.

The proclamation expressed the desperate conditions of drouth endangering the "health and well-being of the state's citizens, economy, and industry, including 30 Kansas cities which are suffering a critical water shortage." It concluded with this paragraph:

"Whereas, the people of Kansas put their trust in God's mercy and that they may be strengthened by His defense against this adversity, and believing in and acknowledging His power and sustaining mercy, the period beginning March 14, 1954, is hereby proclaimed as a period of prayer for rain, during which time every Kansan of every creed and denomination, each in his own way, is urged to bow his head in thanks to God for our many blessings, to inquire into his conscience and see if we merit His continued kindness, and to humbly beseech Him in this our necessity, to send us such moderate rains and moisture that we may receive the fruits of the earth to our comfort and to His honor."

THE JOINT MERGER committee of the Midwest, Nebraska, and Kansas synods met at the Fontanelle Hotel, Omaha, March 25. The meeting was called by Dr. Franklin Clark Fry, president of the United Lutheran Church in America, with the following ques-

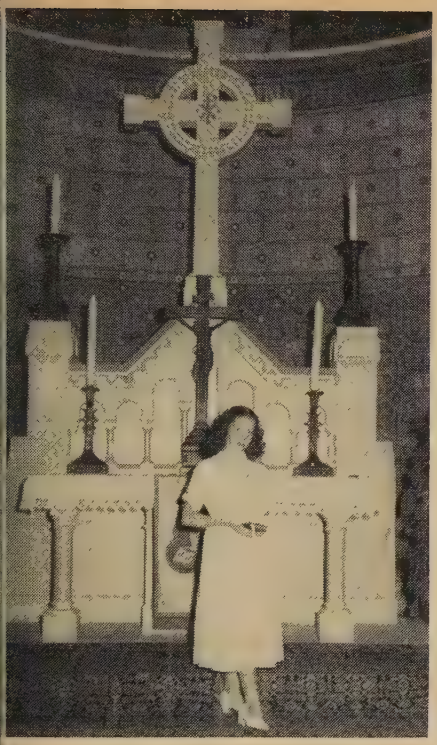
Teachers' Conferences Planned

TEACHERS IN PUBLIC and private schools will have two opportunities this summer to attend week-long conferences under the auspices of the ULCA Board of Parish Education. Wittenberg College, Springfield, Ohio, will be the site of a conference from Aug. 5-12, and Susquehanna University, Selinsgrove, Pa., will be host to a duplicate session Aug. 14-21.

Purpose of the conferences is to provide an opportunity to discuss the implications of the Christian faith in the work of teaching. Conference faculties will be composed of leaders in religion and education.

At similar conferences held last summer, 106 teachers attended. They represented 18 ULCA synods, the American Lutheran Church, Missouri Synod, and Episcopal, Methodist and Reformed groups.

Total cost for each week's program will be $30. Applications may be made to Dr. S. White Rhyne, 1228 Spruce St., Philadelphia.



CONFIRMATION IN JERUSALEM

FIRST AMERICAN GIRL to be con-med in the Lutheran Church of Our Re-emer, in the heart of the ancient section Jerusalem, was Sandra Hamer of Wash-gton, District of Columbia. She was con-med by Dr. Edwin Moll. er father, Robert C. Hamer the U.S. Bureau of the nsus, has been aiding the ingdom of Jordan in a pulation and agricultural nsus.

UNUSUAL WEDDING AY was celebrated in St. ark's Lutheran Church, izabeth, New Jersey, when stor Godfrey E. Alberti lemnized the marriages of tty, Florence, and Dor-hy Black in a triple cere-ony.

KANSAS . . .

tions on the agenda: Financial arrangements for the remainder of 1954; budget for 1955; delegation to the 1954 ULCA convention; status of auxiliaries; arrangements for merging convention.

THE REV. GEORGE L. SEARCH accepted a call to Atchison, March 1, and was installed at St. Mark's Church, March 7, by President W. W. Alexander, with the Rev. Ernest F. Tonsing as liturgist. Pastor Search and his family came from Hays where he had been pastor of Trinity Church for 10 years. He is a former president of the synod.

An all-Lutheran Lenten service was held in Kansas City, Mo., at St. Mark's Church, March 7, sponsored by the National Lutheran Council churches. Dr. Conrad Bergendoff, president of Augustana College, was speaker.

DR. T. BENTON PEERY, St. Paul's Church, Wichita, spoke at Midland College on Charter Day, March 3. He also spoke on Lutheran missions to a class at Central Seminary.

Seminarian Robert Kocher has accepted a call to St. John's Church, Lancaster, and Seminarian Robert Hamilton a call to St. Paul's Church, Glasco, both effective June 1.

Faith Church, Prairie Village, the Rev. William F. Most pastor, records the largest number communing (199) in its history, March 7. Consideration is being given to holding two worship services each Sunday.

MARYLAND

Myrom to Aid in Local Financial Campaign

By LLOYD M. KELLER

BALTIMORE—Assistance to Our Saviour's Church in Lansdowne in collecting a building fund will be given by Mr. Chester A. Myrom of the United Lutheran Church stewardship department. The Lansdowne congregation plans to construct a parish education building with the money secured.

To collect substantial sums for building projects, employment of a professional fund-raising firm has rapidly become standard practice in many denominations. A year ago the stewardship department of the United Lutheran Church decided to experiment with money-raising appeals for local construction projects.

First attempts were in Jacksonville, Florida, and Hickory, North Carolina. In these cities Mr. Chester A. Myrom of the stewardship department helped congregations plan their financial appeals. The Myrom program may be undertaken with or without the assistance of a professional counseling service. During 1953 Mr. Myrom assisted 21 congregations in building fund campaigns. The Lansdowne campaign this spring will be among a considerable number in which he is co-operating this year.

EASTERN CONFERENCE Women's Missionary Society will meet April 20 at Zion Church, Takoma Park . . . Secretary of Synod Augustus Hackmann was the guest preacher during "Religious Emphasis Week" at Aberdeen Proving Grounds Feb. 21-26. The week was sponsored by the National Council of Churches.

EPIPHANY CHURCH dedicated an electronic organ Feb. 28, which was the gift of Mrs. Anna E. Redeman, a memorial to her husband . . . Luther Memorial Church, Baltimore, has completed a successful fund campaign for a new parish building . . . St. Luke's, Baltimore, has plans for enlargement of its parish education building . . . St. Stephen's, Baltimore, has redecorated

CHESTER A. MYROM
Gives advice

Sunday school rooms and made other property improvements at a cost of $2,500 . . . Secretary of Synod Augustus Hackmann was the speaker at the dedication of All Saints' $85,000 new parish building.

THE 26TH MARYLAND CONGRESS of the Women's Missionary Society will be held April 24. Miss Jessie Cronk, missionary on furlough from India, will be a speaker.

MINISTERS' WIVES of the Maryland Synod will hold their annual retreat at the Gettysburg chapel May 13. Dr. Bertha Paulsson will be the speaker.

ZION CHURCH, City Hall Plaza, is conducting a building fund campaign in preparation to erect a $200,000 parish education building . . . St. Andrew's mission congregation has begun work on its first chapel-church school unit, and plans completion by June. Men of the congregation are contributing their labor from dawn to dusk on Saturdays.

THE BALTIMORE Estonian congregation which worships in St. Mark's Church Sunday afternoons, recently celebrated the third anniversary of organization. There were 140 present at an anniversary dinner.

HAROLD R. STOUDT, formerly pastor of St. Paul's Church, Frostburg, was installed pastor of Upperco Parish by Synod President J. Frank Fife.

NEBRASKA

Three Hundred Not Enough

By PAUL WIEGMAN

OMAHA: Attendance at the Church of Our Redeemer, Omaha, totals a little more than 300 each Sunday. For a congregation of over 700 communing members, this is much too low, says Pastor Claudius E. Jensen.

Writing in the March parish paper, he says: "No pastor can make anybody attend church. I can't, nor can I do it by some kind of clever idea or showmanship. This is not my nature or my desire. The only appeal I know of is the appeal of God's Word and its eternal value to every believer.

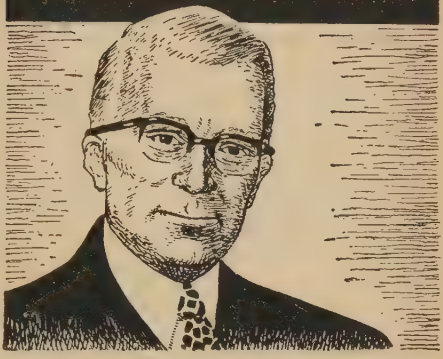
"There are other factors which also make their appeal, the joy of being with others who also believe and are thankful for the privilege of worship; the individual responsibility, assumed by each at the time of church membership to be faithful in worship, the receiving of the Lord's Supper and in supporting the work of the congregation with one's financial offerings that Christ might be made known both at home and abroad."

Men of Our Redeemer Church who are unable to attend meetings of the Brotherhood may be "associate members" by filling in a membership envelope, subscribing any amount, and dropping it into the church offering plate. Money is used to defray expense of publishing the parish paper and providing two scholarships annually at Midland College and Central Seminary.

At Salem Church, Fremont, the Central Seminary chorus, under the direction of Prof. Gerhard Gieschen, has charge of mid-week Lenten services. . . . Pastor Paul Janson was installed as pastor of Emmanuel Church, Tekamah on Mar. 14.

THE PARISH LIFE AND WORK COMMITTEE of Synod met at Tabitha Home in Lincoln last month to lay plans for field work, as set forth by Dr. Erwin S. Spees, an associate secretary of the ULC Board of Parish Education. This was a joint meeting of the synodical committees on parish education of the Nebraska and Midwest synods. Pastor

A PARSON PONDERS



"Heteronomy"—what preacher's heart will not thrill at the discovery of that word? It will take the place of "Mesopotamia" in the clerical vocabulary. The dullest listener in the congregation will sit up and take notice every time he hears it. Theologians deserve the thanks and praise of every clergyman for this precious gift.

It means—in case anyone wants to know—that there are some who are not self-starters! Pressure of the crowd or the force of high pitched voices on screen or television cause a reaction which has no connection with judgment or good sense.

Members of the cloth proverbially have been placed in this group. But things have changed. Today the clerics cannot be forced into buying as a result of ballyhoo and propaganda. A small group still buy what they are pressured into purchasing. Judgment and sanity belong to the ministerial profession.

Tragic indeed is the lot of the heteronomous preacher. He will pay about $2,000 to $3,000 more than the same insurance policy will cost with the Presbyterian Ministers' Fund. No one wants it to happen to him!

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NEBRASKA . . .
R. E. Rangeler of Beatrice will follow through in planning the itinerary to include both synods sometime next fall.

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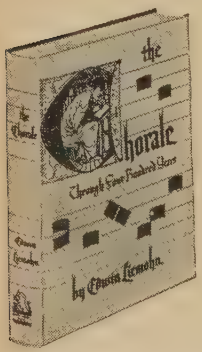
In addition to a summer conference on parish education, normally held in Chicago, the board is planning one in Denver. Nebraska synod is included in the area for the Denver meeting. The dates are June 17, 18. Pastors H. J. Goede of Omaha, Vernon Jacobs of Alliance, and R. E. Rangeler are included in the program.

THIS YEAR will be the time when United Church, Spencer, hopes to meet fully its financial obligations for work beyond the local parish limits. In 1953 the congregation made a strenuous effort, and achieved a benevolence total well beyond that of any former year. Lutheran World Action quota was met in full. Contribution for apportioned benevolence was $1,001 short of the quota by $131.

Communion is administered in this parish on the first Sunday of each month, as well as on major festival Sundays. Recruitment of 25 new members by the 25th anniversary date, Mar. 16, has been the minimum goal.



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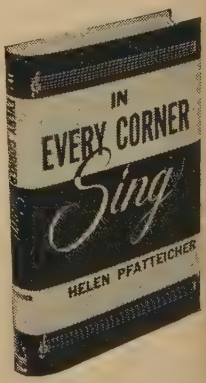

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By INGOLF B. KINDEM

FARGO, N. D.—When all United Lutheran pastors in a state participate in a fellow pastor's installation, that's news! This was the case in the installation of the Rev. Eugene L. Hasselquist as pastor of St. John's Church of Great Falls, Montana, on Feb. 28. All ULCA pastors of Montana were there. Pastor Forrest Clark, vice president of the Western Conference, gave the message to the new pastor. The Rev. John Shannon of Billings delivered the message to the congregation. Other pastors were the Rev. John Dehaan of Rocky Boy Indian Mission, the Rev. Ralph Sandgren of Columbus, the Rev. Robert Fellows of Butte, the Rev. Robert Bartels of Billings.

YOUNG PEOPLE of Montana and North Dakota will have opportunity to go to a church camp again this summer. The Montana camp will be held at Clydehurst Ranch 3 of Big Timber, high up in the Rocky Mountains. The dates are July 18-24. Northwest Synod President Paul Bishop and the synod's new parish education secretary, Clarence Lund, will be teachers. Youngsters in North Dakota will hold their camp July 11-17 on Long Lake, near Detroit Lakes, Minnesota, with the same teachers.

Sometimes pastors, like other folks, dream of spending a few days in an old cabin somewhere in the mountains, getting away from constantly ringing telephones and ceaseless meetings, with a chance to visit with fellow-pastors and share ideas about everything in general. Add to that a chance to ride horseback, perhaps, or engage in a little hunting along a river in the remote wilds. This dream came true for a number of North Dakota ULCA pastors who met near the badlands of the Killdeer Mountains on Feb. 23 and 24.

During April and May, the synodical parish education secretary, the Rev. Clarence B. Lund, and ULC Board of Parish Education representative, Catharine Juram, will tour the Synod of the Northwest. Four of the 15 scheduled visits will be held in the Western Conference, as follows: April 22, Fargo, St. Mark's . . . April 23, Glenburn, Trinity . . . April 25, Billings, First . . . April 26, Livingston, Redeemer. Pastors and teachers of nearby parishes will attend these meetings.

SIGNS OF PROGRESS: March 7 was the date of a parsonage ground breaking at Bethlehem Church of Billings, Montana . . . St. Mark's, Grand Forks, North Dakota, has

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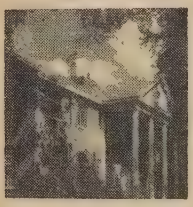
NORTH DAKOTA-MONTANA . . . decided to terminate merger negotiations with the Augustana Lutheran Church and appointed a committee to study a building expansion plan . . . First Church of Billings agreed on Jan. 31 to sell its old church property, expecting to be in a new church by Easter. They also voted to invite the Synod of the Northwest to hold its 1955 convention in the new church . . . St. James, Columbus, instructed the church council to study plans for building a parsonage.



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OHIO

Chaplains Visit 6 Counties

By E. RUDOLPH WALBORN

COLUMBUS: A mortgage on the property of the Springfield Inner Mission was burned at a service led by Superintendent Milton G. Moore, clearing debt incurred in 1947.

It is 25 years ago this winter that Miss Maizie Swearingen began visits in the county tuberculosis hospital, the first inner mission activity in Springfield. Recently the chaplaincy service was extended from 13 institutions to 27 in six counties. Miss Swearingen is the full-time visitor, assisted by Hamma Divinity School students and pastors in Clark, Logan, Champaign, Greene, Clinton, and Madison counties.

LAST JUNE a tornado swept through western Cleveland, wrecking churches along with many homes. A house severely damaged was that of Clarence Lindeman, a member of Teutsch Lutheran Church. Friends—Protestant, Catholic, and Jewish, including both whites and Negroes—came to the rescue with clean-up crews. By mid-December the last of the storm damage had been repaired.

Members of St. John's, Covington, were watching the homes of two officers of the congregation early last month. To Pastor (and church council president) and Mrs. Alton N. Allbeck the stork arrived Feb. 10 with daughter Martha Ellen. Mrs. Allbeck was joined at the hospital the next day by Mrs. Robert Kraus, wife of the council vice-president, and the nursery cries were increased by the voice of Susan Margaret Kraus.

Both infants were baptized on Feb. 28. To make sure that there would be a pastor present, Grandfather Willard D. Allbeck, Hamma Divinity School professor, was present, along with maternal grandfather Pastor Martin W. Wappner. Also present were great-grandmothers, Mrs. J. L. Neve and Mrs. M. M. Allbeck, representing another parsonage generation.

The Lindemans did not accept an aid nd collected in Teutsch congregation, be- use they wanted the money to go to a mily whose home had been completely stroyed. But in midwinter they received check for $414 gathered among members 12 National Lutheran Council congrega- ons in the city.

"Materially, we lost many personal be- ngings which can never be replaced," said rs. Lindeman. "But spiritually we gained. e discovered that in spite of differences color, race, and creed, in big crises we e at one." The Lindemans turned over 25 of the gift for church work.

PASTOR EDWARD A. BARY, Augsburg hurch, Orrville, recovering from a heart tack sustained Jan. 8 reports with pride n the loyalty of his congregation. Attend- nce at services during the pastor's absence as averaged 20 per cent higher than the me period a year ago. Plans are going ead for groundbreaking for a $67,000 modeling project.

In the midst of collecting a building fund hich is large for the 222 communing embers, the congregation paid 154 per nt on 1953 apportionment, 160 per cent n Lutheran World Action.

Grace Church, Springfield, dedicated a w lectern on Feb. 7 with former pastor alph M. Krueger as guest preacher, and lebrated completion of a $13,000 improve- ent program. Pastor Anton L. Anderson d his people in the rededication.

DR. WILLARD M. HACKENBERG recently osed a period of two years as parish visi- r at Trinity, Canton, where his son is astor. He had been pressed into service y the vestry when he had retired to a ome in Canton. Last month he was pre- nted with the title to the church car which e congregation voted should be his as a ift at the close of his ministry at Trinity.

The individual who had the record for e longest continuous membership in First hurch, Springfield, was Mrs. Mary Fish, other of the wife of the Ohio Synod easurer, George L. Rinkliff. On Jan. 21 Irs. Fish died at 98 years of age. She as a charter member of the Women's Mis- sionary Society of First Church organized 75 years ago.

Gifts totaling $600 have come to First English Church, Mansfield, from the estates

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OHIO . . .

of Mrs. Birdie Finney and Miss Lousetta Coul . . . Dr. and Mrs. Charles Cassel of St. Paul's, Warren, are pooling their 1954 and 1955 vacation time to join a Bible Land tour, and sailed Mar. 23 for the Holy Land so that they can be in Jerusalem at Easter time. Professor George C. Reese of Thiel College will provide services for the Ohio congregation during the pastor's absence.

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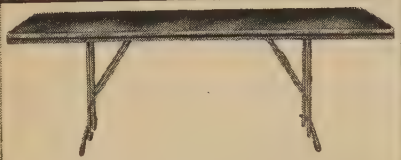

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PENNSYLVANIA

German Student Brings LWA Information to Altoona

By ROBERT G. SANDER

ALTOONA—Hans Martin Burkhardt, a high school exchange student from Germany, has been giving Lutheran World Action a lift in churches in the Altoona area. Hans is one of 412 German youth who are spending the year in America as a part of the U.S. Department of State's Exchange Persons' Program.

Hans makes his home with the Rev. William M. Slee, pastor of the Sinking Valley Lutheran pastoral charge. The German youth is enrolled as a senior in Tyrone High School. Though sponsored by the Brethren Service Commission, Hans' year in America has been paid for in part by the planting of a "God's Acre" of corn by the Sinking Valley Christian Youth Fellowship.

The exchange student is a group leader in *Evangelische Jugend,* the youth group in the German Lutheran Church. Says Pastor Slee: "We've enjoyed having Hans in our home, church and community. We've been able to get a first-hand report about German youth and church work. Then too, it's been interesting noting Hans' reactions to American ways."

THE REV. KARL E. KNISELY, Trinity Church, Latrobe, spoke at two Allegheny Conference pre-Lenten retreats: one at Moxham Church, Johnstown, on March 1, the other at Fourth Church, Altoona, on Mar. 2.

JOHNSTOWN'S Lutheran Men's League has voted to give $1,000 for the construction of a picnic shelter at Camp Sequanota, Jennerstown. The camp board had previously approved the development of a picnic area. Two picnic shelters, five outdoor stone fire-

aces and 15 to 20 picnic tables are to be nstructed. Development of a picnic area ill mean that church and family gatherings ay take place.

MT. ZION CHURCH, Bakersville, climaxed $4,500 renovation program with special rvices on Feb. 14. Synodical President wight F. Putman and Dr. Walden M. Holl, irst Church, Johnstown, were guest speaks . . . A Pre-Confirmation Rally was held / Lutheran churches of Somerset County Trinity Church, Somerset, on April 4. he Rev. Roderic N. Senft, Jennerstown, as the speaker . . . Mt. Union Church, Mt. nion, has elected a woman to its church ouncil. Mrs. Paul Maxwell is also presint of the women's group in the church. lt. Union's pastor is the Rev. E. G. Brame.

The 49 communing members of Holy rinity Church, Karthaus, held a service of dedication of their church in mid-January. he service was on the 100th anniversary f the formation of a Lutheran congregation the area. Renovation work had been go-g on for nearly five years. $6,000 was ent. The Rev. H. Lee Hebel is the pastor.

A one-day radio and television institute, onsored by the Johnstown Ministerial Asociation and the NCC, was held in First resbyterian Church, Johnstown, April 2. one-week religious radio-television workop, also sponsored by the NCC, will be held in Altoona April 26-30. Mr. Charles H. Schmitz of the NCC Film Commission will direct both meetings.

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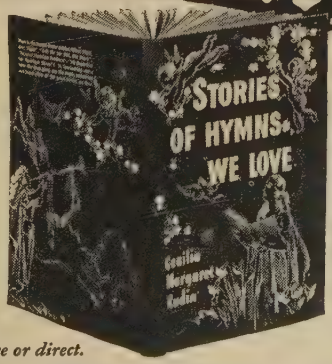

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—DECEASED—

Dr. Ernest F. Bachmann

A leader in United Lutheran Church deaconess work, Dr. Ernst F. Bachmann, died March 27 in Philadelphia at age 83. He was for 39 years pastor of the Philadelphia Motherhouse for Deaconesses, and had for many years been president of the Lutheran Deaconess' Conference in America.

Dr. Bachmann, born in Germany in 1870, came in early childhood to America and was trained for the ministry at Wagner College and the Philadelphia Seminary. He was ordained by the New York Ministerium in 1892, and was pastor of Concordia Church, Buffalo, from 1892 to 1906.

From 1906 until his retirement in 1945, he was pastor of the Philadelphia Motherhouse and Mary J. Drexel Home. He was the first president of the ULC Board of Inner Missions (now merged in Board of Social Missions), 1918-1926, and held other offices in the United Lutheran Church and in the Ministerium of Pennsylvania.

He is survived by his widow and a son, Dr. E. Theodore Bachmann, dean of Pacific Lutheran Seminary in Berkeley, California.

Funeral was held March 31 in the Church of the Holy Communion, Philadelphia. Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania, and local pastors participated in the service.

DR. E. F. BACHMANN

—Synod Convention Calendar—

APRIL

6-29—MIDWEST, Messiah Church, Grand Island, Nebraska

7-28—KENTUCKY-TENNESSEE, Trinity Church, Bellevue, Kentucky

7-29—GEORGIA-ALABAMA, Resurrection Church, Augusta, Georgia

7-30—VIRGINIA, St. Mark's, Roanoke

MAY

3- 6—KANSAS, St. John's Church, Salina

4- 6—MISSISSIPPI, Grace Church, Laurel

4- 6—NORTH CAROLINA, First, Greensboro

4- 6—SOUTH CAROLINA, Mt. Tabor, W. Columbia

6- 9—NOVA SCOTIA, St. Matthew's, Rose Bay

CHANGES OF PASTORATE

ROCKY MOUNTAIN

BARTELS, RAYMOND W. To Zion Church, Trinidad, Colo.

SOUTH CAROLINA

HILL, GARTH LEE. From Ebenezer Church, Catawba, and St. James Church, Newton, N. C. To Holy Trinity Church, Little Mountain.

TENNESSEE

BOLIEK, J. GLENN. From Front Royal, Va. to Maryville, Tenn., mission developer.

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IN CONCLUSION . . . . . .

A LOT OF US are weary and discouraged by the struggle of living. When we come to church on Sunday morning, we want consolation and assurance. We are eager to hear that the eternal God truly cares for his troubled children, and promises us the peace which exceeds all understanding.

It's an electric shock, in the midst of the church service, to hear the minister blow the bugle for an attack against evil and injustice which prevail in our community. We came to church to get comfortable, and the preacher spoils everything by expecting us to do something. I suppose that's how Mr. A. L. Miller from Nebraska feels (*see page 4*).

Some subscribers for THE LUTHERAN feel the same way when they read this paper. "Why can't you concern yourself with religion, and let more competent people decide what ought to be done in the government?" they write to me.

THE DIFFICULTY is, of course, that Christianity has two aspects. It begins by bringing us to our Father, who forgives our childish errors, restores our strength and courage, and pours upon us the full measure of his love. Then he says, Go out and live the life of love among your brothers. Shoulder the burdens of the oppressed and share your strength with the weak and afflicted.

It's a terrible heresy to cut Christianity apart, and think it means only our consolation and peace. Jesus warned us we would have to take crosses on our shoulders if we intend to follow him. He said that in the long run we shall be judged according to the way we feed the hungry, visit the prisoners, and concern ourselves regarding the outcasts and unwanted. We can't let ourselves off with the excuse that we're tired and need a rest.

How pitiful it is that we Christians in 20 centuries haven't made more of a dent on the selfishness and cruelty of the world. It's simply because we have thought most about the comfort and hope we want from God, and least about the sacrifice and effort he expects of us.

Our resistance to obedience to God is so strong and continuous that we can be practically certain that God's kingdom will never be fully established here in our world. We get our McCarrans and McCarthys in the United States Senate because we deserve them. They signify the dishonesties behind which we hide to screen our lazy selfishness from God.

IF YOU DON'T FEEL like going to church next Wednesday night, stay at home and spend an hour seriously reading the words of the hymns people are singing at the Lenten services. "Jesus, I my cross have taken, all to leave and follow Thee" . . . That does not mean suddenly leaping into the clouds to be with the Lord. It means being sensitized to our brother's need, spending our energy in care for our neighbor, as Jesus did.

In a complex world such as we live in, the victims of injustice and cruelty can't all be assisted by simple and direct aid such as the Good Samaritan gave to the wounded man beside the road. That's where politics comes in—with schemes for renovating slum areas, providing health services, opening our prosperous land for the refugees from overseas.

Preachers can't tell us precisely how legislation for these purposes should be drafted. But directly from the Word of God they can tell us when and where such things are needed. —ELSON RUFF

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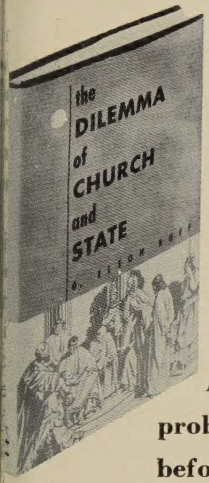

G. ELSON RUFF

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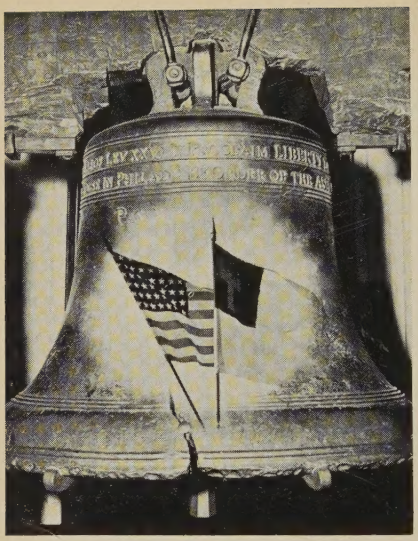

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